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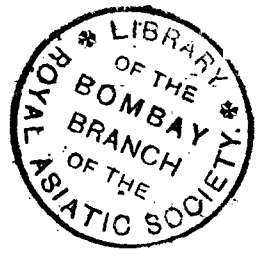

REPORT

ON

NATIVE PAPERS,

For the week ending 25th April 1868.

LIST OF NEWSPAPERS.

BXJ 31

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Arunodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Maráthi.		
I.	The Suryodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
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XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzara'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan.....	Do.	Do.
IV.	„ Wepar Mitra.....	Do.	Daily.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review.....	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur.....	Ahmedabad.....	Do.
XIV.	„ Chandrodaya.....	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá.....	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A.

I. The *Indu Prakásh* of 20th April, after assuring its readers that the East India Association is energetically carrying on its good work, and after giving a pretty long summary of a paper read by Major E. Bell before that Association, observes that it is a matter of great regret that Natives do not come forward to assist that Association as largely as they ought to do. It is a great shame, that while Europeans are exerting themselves for the benefit of the people of this country, the people themselves should remain idle and apathetic. The paper earnestly exhorts Natives to give up their indifference, and heartily and energetically to help Mr. Dadabhoy Nowroji and the other benevolent gentlemen, who are so strenuously exerting themselves in England for the good of India.

A correspondent of the same, writing from Káthewád, in reference to the Native States in that Province, says that these states are so ill-managed and their subjects so much oppressed, that if Government would take their management into their own hands (as rumour says they are about to do with respect to Pore Bunder), the poor ryots would be relieved from tyranny, and the state of the country improved.

II. The *Native Opinion* (29th April) has an article on Native festivals. It says—Our festivals were originally instituted from wise considerations, and had good objects to serve; but subsequently they were perverted by popular ignorance and superstition. These festivals, though partly religious, promote several important secular objects. Some encourage athletic exercises, and thus tend to improve the physical powers of the people, while others promote innocent mirth and foster friendly feeling among them. But most of them have been vitiated by the introduction of silly and hurtful practices, and all of them require more or less to be improved before they can become institutions beneficial to the country. The festival of *Simgá*, particularly, is the worst, and requires the most to be improved. It abounds in foolish, hurtful, and often worse than beastly practices, which deservedly make us objects of scorn and ridicule to foreigners. National festivals are very useful. If they are objectionable, they ought to be improved, and not to be abandoned altogether. The improvement is possible in various ways, but the people must be prepared to undergo the trouble involved in making it. The Bengalees have set a good example in this respect. They have instituted a national festival called "The Chaitra Melá," or spring gathering, and are endeavouring to make it a means of social amelioration of their nation.

A correspondent of the same, writing from Pen, complains that the passengers who go to Pen by steamer, suffer, from want of proper arrangement, much hardship and inconvenience in their disembarkation in country boats. The passengers are admitted into and let out from the steamer by the same opening. Great confusion is the result. In the hurry, the bundles of some fall into the sea; some, in trying to reach the boats quickly, find themselves suspended to the outer part of the steamer. If passengers were admitted on one side and discharged from

the other, the confusion would be avoided. The road from Darantari to Pen is also very bad, though there are two toll gates on it. The metal spread on it is so large as to cause great jolting and discomfort to travellers by cart.

III. The *Dnyán Prakásh* of the 20th, in reference to the newly-created office of Reporter on the Native Press, observes that a desire on the part of Government to gain an insight into the intellectual and social state of its subjects, as well as into their views and opinions with regard to itself and its policy, is pregnant with good results, but these can be realized only when Newspaper writers and Government discharge their respective duties properly. The former should take up subjects of importance to the country at large, and fearlessly and disinterestedly give out their sincere and impartial opinions thereon. The latter should bestow upon them the consideration they may deserve, and not allow the reports that may be submitted by the Reporter to lie buried in the dust of the Secretariat, otherwise the expenses of the new office will be a useless burden upon the State Funds. The writer, however, sees reason to hope for better results.

The Native Press, continues the writer, is generally conducted by persons with views and ideas more or less Europeanized, and it cannot therefore be taken to be the real exponent of the thoughts and feelings of the general public. But to be informed of the opinions and views of this class is no small advantage, because they are by their education better qualified to think upon topics of present interest, and being the leading members of society, they take the masses with them.

The same, in a communicated article on the spread of drunkenness, after enumerating many of the benefits conferred upon this country by the British Rule, observes that that rule has also brought in its train a number of evils. The writer compares dealers in spirituous liquors to the free-booters and marauders with whom the country was infested under its former Governments, and traces some points of resemblance and contrast between them. The latter way-lay and plunder people by force, while the former do so with the consent of their victims; the latter deprive people of their lives by their arms, while the former do so by destroying them by the aid of liquor; the latter dare not hurt those who are strong and powerful, while the former are powerless against the wise and sensible. The writer concludes this long article with a remark, that the encouragement which Government gives to this vice by granting Licenses to open liquor shops, simply with a view to fill its coffers, brings a stigma upon its administration, which it is its bounden duty to endeavour to remove.

V. The *Mitrodaya* of the 11th strongly recommends and earnestly advises people to petition Government against the recent order of the Director of Public Instruction, increasing the fees in Talooka Schools. The writer feels sure that Government would listen to the complaint. Sir A. Grant is an officer of learning and mature thoughts, and is energetically administering the Department and exercising his influence for its benefit. But his ideas that higher education

should be accessible to the rich only, and that the poor must be contented with a primary education merely, cannot be applied with advantage to India in her present condition.

The same, after giving a pretty long summary of the new License Tax Act, observes that the remodelled Law, though less oppressive and more convenient to the people, has some defects which cannot be passed over unnoticed. The Incomes of Military officers below (6,000) six thousand rupees are exempted from the Tax, while in the case of other Government servants the lowest assessable income has been fixed at one thousand only. What is the cause of this difference? Again, while servants getting less than a thousand a year are exempted, common traders realizing five hundred and upwards are taxed. The distinction is unjust. Does Government regard an independent profession with less favour than servitude? If any one believes himself to be overtaxed by the Collector he may appeal, but only to the same Collector against his own decisions. From this ruling it would appear that the Collectors must be men possessing the virtues of self-denial and liberality in an extraordinary degree.

B.

I. The *Súryodaya* of the 20th says, that although eight months have elapsed since the submission of his report by the Special Commissioner (appointed by the Agent to inquire into and report upon a petition made against the Kárbhári of the Juwhár State, alleging certain acts of misconduct on his part), no steps appear to have been taken in the matter. The early disposal of this matter, says the writer, is extremely desirable. Sometime ago, some prisoners escaped from the Jail of this State. The Kárbhári was censured, but was still allowed to remain at his post. He is however evidently uneasy at heart, and from this irritated state of his mind, he is acting recklessly and giving annoyance to the servants of the Sanwsthán. It is likely that the revenues of the State may also suffer. It is incumbent therefore on the paramount Government to look after the interests of the young chief, by early inquiring into, and disposing of, the above complaint.

The *Arunodaya* of the 19th contains a short notice of the Jawhár Sanwsthán to a similar effect.

The same contains a very long article, criticising, and suggesting modifications in, the rules recently published by the High Court for the future examinations of candidates for Moonsiffships. (1) The months of March and April appointed for the examinations are objected to, and December is suggested instead, on the ground that the latter month, being cold, is more pleasant and more healthy, and therefore better fitted for travelling. (2) It is suggested that Moonsiffs and Principal Sadur Ameens from the Mofussil, whose knowledge of English is generally nominal, should never be appointed as Examiners. (3) The rule requiring the candidate to produce a certificate of competent knowledge of his native tongue from an European District Judge is very severely

criticised. "It seems to our dull understanding somewhat absurd," says the critic, "to suppose the knowledge of an Indian vernacular which a District Judge acquires after six months' study, and which is just enough to enable him to pass his examination, to be superior to that of a Native candidate, who uses that vernacular as his mother tongue, and who has studied its grammar for years together. The rule would not be more unreasonable if it were to require an English gentleman to get a certificate of proficiency in English from a Native." (4) The Rule requiring the candidate to get a certificate of character from each of the Judges of Districts in which he may have resided during the year preceding his appearance before the Examination Committee, appears strangest to the critic. He most strongly objects to it. "It looks very good on paper," says he, "but in practice it will prove most troublesome to the candidate. To his application for the required certificate the District Judges may reply that from the shortness of his residence in their jurisdiction, they cannot certify to his respectable character. Those who have been candidates at the examination for Moonsiffships know well how difficult it is to procure from even one District Judge the requisite certificate, how much flattery and cringing it is necessary to use to gain the goodwill and interest of the Sheristedar, and other subordinates of the District Judge." In the same way the writer objects to the grouping of some of the subjects, to the minimum of marks required for passing (which he thinks should be one-half instead of two-thirds), questions the utility of an oral examination, and suggests that the time within which the candidate is to answer the written questions, as well as the day on which the final results are to be declared, should be fixed. "In short," concludes he, "the Honourable the High Court will be pleased to make these rules in all respects similar to those of the University Examinations."

II. The *Jagan Mitra* contains a leader on the necessity of appointing separate Sub-Registrars. The writer, after alluding to the frequent changes in the Registration Department, remarks that the duties of Talooka Head Karcoons are so various and onerous, that they cannot be expected properly to perform the additional Registration business, and therefore they ought to be relieved from these additional duties at present imposed upon them by Government. The maxim that a man cannot serve two masters holds good in this instance. It is certainly unjust to throw additional work on their already overworked servants. The people who bring documents for Registration are generally Sowkars, to whom time is as precious as money. Conceive for a moment the vexation and trouble the Sowkars are put to owing to the inability of the Karcoons to get through their Registration work speedily. Government is therefore solicited to appoint separate Sub-Registrars for Ratnagiri Zillah, as has been contemplated for Ahmednuggur, Belgaum, and other Zillas.

A correspondent of the same, signing himself "A Sindhawási" (resident of Sindha), exposes in a dramatic form the injustice of the Survey Settlement now being carried out in Petta Subhá of Suwarnadoorg Talooka. A Khote is

called by the Superintendent. He comes, and the Superintendent informs him simply of the amount of assessment imposed upon him, and refuses to give him any particulars. He asks for copies of papers, but his request is refused. He then through disgust leaves the Cutcherry. "This is the way," says the correspondent, "in which settlement is now being effected in that Talooka." He asks whether the Survey Settlement is a trick invented by Government to seize upon the estates of Khotes, which they have possessed and enjoyed for hundreds of years. In conclusion, he adds that the time limited by Act I. of 1865 for relinquishing lands held by ryots has been extended by order of the Superintendent. Is this legal?

III. The *Belgaum Samachar* (20th April) contains a long leader charging Government with exacting money from the people under various pretences. Though it gets a goodly sum in the shape of land revenue to enable it to maintain its useful departments, such as those of Justice and Police, it has imposed an additional burden in the form of stamp duties. Though a local fund has been created consisting of the additional local cess on land, of tolls, and of ferry fees, with the object of defraying the expenses of popular education, Government is not contented with it, but must raise the fees in the Talooka Schools. Again, though Municipal rates are levied for the conservancy of towns the State puts on the ryot additional burdens in the shape of Income and License Taxes. Sometime ago, when Government remodelled the Revenue Establishments, a large saving was effected, the saving in the Belgaum Zillah alone amounting to Rupees 50,000. Had Government been so inclined, it could have applied this saving in improving the salaries of its Judicial Officers without having increased the Stamp Duties. But it would not do so. It must draw more money from the people. It is this increasing taxation which makes the present Government unpopular, and an object of distrust with the ryot.

The same is greatly astonished to hear that Government contemplates saddling Municipalities with the expenses of the Police. Government must be aware that Municipal Funds are hardly sufficient for necessary Municipal expenses, and if the expenses of the Police be ordered to be defrayed from those Funds, dirt and rubbish will accumulate in Municipal towns, and people will be obliged to sweep their own streets or to pay some new tax for that purpose. Again, under the Government of the Peishwas, the Ramoshees, Mangs, &c., who were entrusted with the duties of watching towns and villages, were required to trace out every theft and robbery committed in their respective limits, and in case they failed to do so, they were compelled to make good the losses incurred by the inhabitants through their negligence. This arrangement made the Police under that Goverment vigilant and careful in the performance of its duties. But under the present rule, if the trace of a theft or robbery turns up of itself, well and good; but if such a thing does not happen, the Police authorities jump to the conclusion that no theft or robbery has taken place at all.

IV. The *Vritta Vaibhava*, in a leader headed "Suggestions to the High Court regarding the Vakeels' Examination," after congratulating the Judges on the better arrangements and efficient superintendence of the last Moonsiffship examination, suggests that *vivâ voce* examination of candidates for the pleadership examination should be dispensed with. Such a modification of the existing rules would be productive of great convenience. It would remove the standing complaint, that the questions put in the oral examinations are not properly explained or distinctly understood, or, if understood, that no reasonable time is allowed to answer them. Moreover candidates from the Mofussil should not be required, as at present, to remain in Bombay for more than a week at the most. The writer further adds, that that readiness which it is the object of the oral examination to test in a candidate, is not a necessary qualification in a pleader, as he has to come before a Court already prepared.

A correspondent of the same suggests that separate carriages for low caste people, who are habituated to drinking and smoking, should be set apart. This will save many a passenger of the higher classes the annoyance to which they are now subjected by being obliged to sit near these dirty people. The prohibition regarding smoking is but little observed or enforced.

When the Railway servants see a woman sitting alone in a train, they, taking advantage of her unprotected state, cause her to alight at a station different from that to which she has taken her ticket; sometimes do not even scruple to ravish her. He further on brings to notice the constant complaint of overcrowding in carriages, and directs the attention of the Company to all these matters.

X. The *Vritta Prakâsh* of the 25th April has a long leader in which the writer attempts to show that the Bombay Presidency is more backward in civilization than Bengal and Madras. The Bengalees are a great deal more enterprising and wealthy than the people of this Presidency. The wealthier classes in this Presidency are so illiterate that they are scarcely able to write their own and their fathers' names. What efforts for the amelioration of their country can be expected from such persons? The Native States in the Bengal Presidency are so well administered by their rulers, that the subjects thereof are extremely happy. In fact the administration of these States is so good that in some respects it is worthy of being copied even by the British Government!

The same has an article on Mr. Maine's Contagious Diseases Act. After giving a meagre summary of the provisions of the new Act, the writer observes that the ostensible object of Government in passing this Law is to check the progress of the odious profession of prostitution, but the real one it has in view is to *get money*, and under this belief the Government is rebuked for their unworthy cupidity.

A correspondent of the same, from Baroda, says that a council of eleven persons has been very busily engaged for the last five or six days in remodelling the laws of that State. There was no law for the Registration of documents, but

the deficiency has been supplied. The necessary revision in the Civil Law has been already completed, and the Council has now turned its attention to the improvement of the Criminal Law. Excellent results are expected from the labours of the Council.

D.

II. The *Jam-i-Jamshed* says that a new rule has been passed regarding the working of the Indo-European Telegraph Line, which comes into force on the 1st of May, and which requires every message in cypher to be registered, and thus increases the cost of every such message of less than twenty words, from five to eight pounds; this rule affects nine out of every ten of the messages transmitted from England to India. The merchants of this country are advised heartily to support the efforts of a Committee formed in London, of certain influential gentlemen, for the purpose of improving telegraphic communication between Great Britain and India.

The same infers, from the reduced attendance of pupils in the Alexandra Girls' School, that the education of girls through the medium of English is not popular among the people, and suggests that the funds now in the hands of the Committee of that School should be made over to those girls' schools where instruction is imparted in the vernacular language.

VI. The *Bombay Chabuk* of the 22nd has a leader on Mr. Maine's Contagious Diseases' Bill, discussing the subject at great length. The writer admits that the proposed Law will effect some good, inasmuch as it will diminish to some extent human misery and mortality. But there are several other trades and professions besides prostitution which are at least equally if not more productive of human suffering, and are more destructive to human life. He instances the trades in opium and in spirituous liquors, and draws an elaborate comparison between these trades and the profession of prostitution, showing how much more pernicious, more enduring, and more widely-spread are the evil effects of the former than those of the latter. The wretched women, who are often driven by want into this shameless and vile profession, are deservedly regarded with contempt and loathing. But persons engaged in the trades of opium and spirits are considered merchants of great respectability, and admitted into the highest social circles. Though these trades are increasing, as can be proved beyond doubt, inflicting misery on millions of human beings, and carrying ruin into thousands of families, and though they are condemned in the highest quarters, yet our Government will not interfere in any way with them.

Again, the profession of prostitution is an evil, observes the *Chabuk*, which it is not in the power of Government to eradicate entirely, without giving rise to other evils more hateful and pernicious in their character. But though human Governments are powerless to cope successfully with this vice, nature has provided her own remedy to check its progress. She punishes those who indulge in it with painful diseases, and thus deters many from tasting its forbidden

pleasures. But the proposed Law, by removing this wholesome dread of painful consequences, will encourage immorality.

The same says that Mulharao Gaikwad, the imprisoned brother of His Highness Khanderao Maharaj Gaikwad, has given public notice that His Highness having squandered away all the treasure, is contracting debts, and that the wealthy men of Bombay and Guzerat should be cautious in lending him money, because he (Mulharao) disclaims any and every responsibility for such debts. He has made a communication to the British Government to the same effect.

XI. *The Sunday Review* of the 19th has an article on the newly created office of Reporter on the Native Press. After praising the Government of Sir Seymour Fitzgerald for creating this useful office, and after approving the nomination of the present incumbent to the post, the Editor observes that Government could not have maturely considered the subject when they appointed only a single man to perform the duties of this important office. It is not in the power of one individual to do full justice to its duties. They should give Mr. Krishna Shastri an Assistant as able as himself, and a larger establishment.

XIII. *The Samsher Báhádur* of the 22nd observes that it is very deplorable to see that people cannot give up their taste for gambling in fictitious sales, though they have suffered so much from it so recently. It is very strange that people are found ready to swallow the same poison which has killed many of their acquaintances before their very eyes. Gambling in fictitious sales of cotton and opium has again commenced at Bombay and Ahmedabad.

The same complains bitterly against the bad management of the Ahmedabad Municipality. Though thousands of Rupees from the Municipal Funds are spent in supplying the town with water, people do not get enough of that necessary element, even to drink, much less can they expect to get it for extinguishing burning houses. In these hot days, poor women are put to a great deal of trouble in procuring the necessary supply of water for domestic consumption. The Municipal Servants on the Water Establishment seem to take rest on Sundays, and consequently people on those days are put to great inconvenience from want of water. Recently a street fire broke out on a Sunday, and as water could not be had on that day, the efforts of the Police to extinguish it were useless, and the fire proved very destructive.

KRISHNA SHA'STRI CHIPLONKAR,
Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
9th May 1868.

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A.

I. The *Indu Prakásh* of the 27th April contains a leader headed "The appointment of a Reporter on the Native Press, and suggestions to Newspaper-writers and Government in connection therewith." The writer, after adverting to the various public conjectures in respect to the scope of the functions of this office, and to the qualifications and competency of the person selected to fill this important post, administers a word of advice to his brother editors, the Government authorities, and the public. "Government having appointed," says he, "a separate officer to the duty of reporting to them the opinions and views of the Native public, it is now its duty to give heed to its cry, and the writer has no doubt that it will do so. Newspaper-writers ought to endeavour to secure for their journals that importance which model journals in England possess, by making them in reality the organs of the public. They should be conducted cautiously, prudently, and fearlessly, so as to raise their influence, respectability, and utility to the country at large."

Government officers are next warned. "Up to this time," continues he, "newspapers have been treated by them with contempt, but now acts of misconduct on the part of Government officers, whether Natives or Europeans, will be brought to the notice of Government, and will meet with their due reward. They had better, therefore, consult their own good by behaving properly." In conclusion, he exhorts the public in general to give up their feeling of despair and submissiveness, and to represent through newspapers their grievances, and solicits Government to give a prompt attention to their representations, and to redress their sufferings.

A correspondent of the same, from Khandwa, says that the work of the Municipality of that town has been going on very slowly. It is nearly six months since the line of *gutters*, two hundred feet in length, was dug, but the regular work of constructing them has not as yet commenced.

The same intimates that a subordinate clerk in the *Post Office* there has been found guilty of abstracting bank-notes, &c., from packets, and sentenced to five years' rigorous imprisonment "The true cause of this and similar occurrences," says he, "is the smallness of the salaries allowed to these clerks, compared with the responsibility imposed upon them." He solicits Government to turn their attention to this matter, and to remunerate these servants in proportion to the trust that they are obliged to repose in them.

II. The *Native Opinion* of the 26th April has a leader on "The Rajpootana States," which begins with a short statistical, geographical, and political account of Rajpootana Proper, drawn from the published Administration Reports for the years 1865-66 and 1866-67. The writer, in reference to the arbitrary civil and criminal powers exercised by the Rajas of Rajpootana, states that they are only restrained by the usage of the country, and the fear or influence of the English

Government. He observes that before the firm establishment of the British supremacy in India, the Native Rajas in many instances shrunk from being too oppressive in their conduct towards their subjects, from the dread that if driven to extremes they might rise in arms against them, and drive them out of the country. This natural and salutary dread is now removed, since the British Government comes to their assistance in case of internal disturbance. The fear and influence of the British Government should rightly take the place of that natural check to despotism and tyranny, but it is a circumstance greatly to be regretted that the British authorities do not make this proper use of their influence.

III. The *Dnyan Prakash* (27th April) says that the people of Poona appear to be dissatisfied with their present Principal Sudur Ameen, Mr. Sayad El Medini. How much reason there is for their dissatisfaction, the writer does not know, but if there be any ground for it the gentleman in question should take a hint, and remove all cause for discontent.

The same, in a somewhat long editorial, deplores the present condition of Muktyars in Criminal Courts. "The Muktyars," observes the writer, "are generally men of the worst character, scarcely possessing even a smattering of law; and that such persons should profess themselves to be Vakeels is certainly most absurd. The Magisterial Courts throughout the Presidency are not unfrequently made the scenes of their absurdities. A man who has lost all hope of gaining his livelihood by any other means resorts to this profession. Many an ignorant rustic falls into the clutches of these men, and is swindled out of his money. More than half the Muktyars in the Poona Magistrates' Courts are persons who have been convicted and sentenced in the courts of law, or else have been dismissed the Government service. To allow such persons to perform the respectable and responsible duties of a Muktyar is highly disgraceful. From such a state of things many pernicious consequences result. The poor ryots are deceived. Men of this stamp possess no influence with, and exercise no check upon, the Assistant Magistrates, as is so highly desirable for the efficient administration of justice; for the gentlemen who are selected to fill these posts are generally young and inexperienced, and are appointed to these offices simply that they may gain an insight into judicial work. These authorities being accustomed for the most part to deal with Muktyars of this stamp alone, treat even a respectable vakeel who happens to go before them, with arrogance and contempt." The writer, in conclusion, urges upon Government the necessity of enacting a law, making it imperative upon all to pass an examination to qualify themselves to practise as Muktyars, and hopes that some Honourable member of the Legislative Council will moot the subject at its next meeting.

IV. The *Hindu Reformer* of the 1st May, after having given a translation of the recent despatch of Sir S. Northcote regarding the appointment of qualified Natives to higher posts under Government, hitherto exclusively bestowed on Europeans, observes that the document in question is sure to produce the

greatest joy in the hearts of the people of this country, and will encourage education amongst them. The *Reformer* trusts that the Natives will show that they thoroughly deserve the boon.

The same, after giving a summary of the new Act for Taxing Trades and Professions, remarks that the Act in question is objectionable in the two following points:—(1stly) If any one thinks himself overtaxed, he is to prefer an appeal to the same officer who over-assessed him; and (2ndly) he is to prefer that appeal on a stamped paper.

The same. A branch of the Bombay Association has been recently formed at Ahmedabad, at the suggestion of Shett Premabhai Hemabhai. This Branch Association has resolved upon making a petition to Government, soliciting the concession to the people of the privilege of electing members to the Municipal Commissions, and that the rates of hire of labourers and carts engaged by public officers while on their tours may be settled, and thereby a stop may be put to the present objectionable practice of pressing them into their service.

VI. The *Arunodaya* (26th April) brings the following charge against Khan Bahadur Hasan Mahomed, Chairman of the Managing Committee of the Tanna Municipality, and a Full Power Magistrate.

A drain from the house of Mr. Kashinath Vishnu Farke, proprietor of the *Arunodaya*, joins a public gutter. But this gutter, like other gutters of the town, in consequence of not being kept in proper order by the Municipality, burst, and its contents spread over a public road. Though Mr. Farke communicated this to the Municipal authorities, no notice was taken, and, on the contrary, he was proceeded against before the Magistrate for allowing the contents of his drain to flow into a public gutter. The Magistrate, however, on inquiry into the case, decided that no crime had been committed, and dismissed it. It is nearly a month since this decision was passed, but nothing has as yet been done by the Municipality. Sometime ago Mr. Farke served the Municipality with a notice to repair the gutter. Mr. Fareed finding himself unable, as Chairman of the Municipality, to punish Mr. Farke, has recently, in his capacity of Full Power Magistrate, served a notice on him enjoining him to clear the street of the foul matter within two days. The Khan Bahadur, in order to prove the crime against Mr. Farke, has filed in the Magistrate's Court a false translation, which the editor has already published and exposed. Mr. Farke is determined to carry his case as far as Law will enable him to do, and the people of the town are ready to give pecuniary help to enable him to do so.

B.

I. The *Suryodaya* of 27th April contains a long communicated article in which the writer regrets that Government looks more favourably on the education imparted through the medium of English than on that imparted through the medium of the vernacular languages. A man who has learned a

few school books in English, and has acquired a smattering of that language, has a better chance of getting employment on 20 or 25 Rupees a month, than one who has received a much better education through a vernacular language, but who does not know English. Nay, sometimes a person who has only a tolerable knowledge of English gets, through the influence of a college Professor, a Deputy Inspectorship, notwithstanding his ignorance of the vernacular. Many instances, says the writer, can be adduced to prove the indifference of Government towards indigenous learning. Formerly there was a Sanskrit College at Poona, where the several branches of Sanskrit literature were taught. But Government thought fit to abolish the Institution. It is true that Sanskrit is taught now-a-days in colleges, and some pupils thereof have obtained degrees in Sanskrit. But it is notorious that with the rare exceptions of such men as Mr. Ramkrishna Gopal, the Sanskrit knowledge of these graduates is confined to a few books they have read. As to vernacular education, Government seems to have resolved to discourage it as much as possible. The few existing vernacular books on higher subjects, such as natural philosophy, astronomy, &c., have been expelled from the Government vernacular schools. The curriculum of even the vernacular college at Poona, where these subjects used to be taught formerly, consists at present of a few unimportant vernacular school books. If instruction on higher subjects were imparted through the vernacular languages, the people of this country would be greatly benefited.

The same.—The practice of lighting matches and of smoking in the Railway carriages is full of great danger to the property and persons of the passengers. Though prohibitory orders are issued, they are not always rigorously enforced. It is hoped that the Railway authorities will not allow their orders to be thus trifled with.

The same has heard that several influential people of Surat have formed in that town a branch to the revived Bombay Association.

III. The *Belgaum Samachar*, in an editorial in its issue of the 27th April, censures very strongly the conduct of some of the educated Natives. The public are now unanimous, says the writer, that the appointments of Mamledars, Moonsiffs, and Kárbhárjs, &c. should be conferred upon this class of men. The reason of this is clear. The public naturally believes that partiality or injustice will never be experienced at their hands. It is to be regretted that instances occur which tend not a little to falsify this belief. Sometimes they are of so bad a nature that many are obliged to admit that men of the old stamp are ten times better than those of the new. The injustice which these latter perpetrate is complete, owing to their intellectual superiority, while that committed by the former is oftentimes, through their inferior knowledge, left incomplete, and therefore has a chance of being redressed. Among the men of the new class can be found some who travel from village to village after their kept mistresses. These and other acts of the same description bring disrepute

on the class. It is now under the contemplation of Government to appoint educated Natives to high and lucrative posts. The Civil Service is likely to be thrown open to them. Moonsiffships are to be their monopoly. "We therefore," continues the writer, "strongly advise those of the class whose conduct is objectionable, to improve it, and to try to avoid partiality and injustice in the discharge of their duties. The prospects of posterity will mainly depend," concludes the writer, "on the conduct of those men who have already risen in Government service."

IV. The *Vritta Waibhawa* of the 26th April, in noticing the establishment by Government of three girls' schools in the Nugger zilla, says that it is a great want that no peons are given to these schools. The girls who attend them are almost invariably very young, and therefore their parents would not think it safe to send them there alone and unprotected. Hence the want of a peon to take them to school and back. The Educational authorities will, it is hoped, lose no time in supplying this desideratum.

The same exhorts the people to form branches in their respective zillas, to the East India Association, and to help that body in its generous efforts for the good of this country.

A correspondent of the same, subscribing himself "A Disgusted Servant in the Judicial Department," recounts various evils under which the servants of that Department are labouring. Though the scheme of increasing their salaries has been under contemplation for the last two or three years, nothing has as yet come of it. Though the stamp duties have been enhanced in order to meet this proposed increased expenditure, and though these men have been working hard day and night on their present wretched pittances, looking hopefully to a day when the long-wished-for revision may be sanctioned, Government is not as yet moved with pity. The writer, in conclusion, solicits his Excellency the Governor to turn his attention to this subject, and revise the salaries of subordinate servants in the Judicial Department, in consultation with some experienced, merciful, and generous-minded European Judges.

X. The *Vritta Prakash* of 2nd May, in an article on the new tax on Trades and Professions, says that if the Public Works Department alone were managed with more economy and supervised with greater attention, a saving of forty or fifty millions of Rupees would be effected, and the ryot would be spared this additional taxation. Again, if the old practice of deducting one and a half per cent. from every Bill presented by a contractor were revived, a saving of Rupees 50,00,000 would be made to Government.

The same, in a long editorial, complains of the mismanagement of the Sansthan of Jawár, by the present Kárbhari, Mr. Kuvarji. A written complaint was sent against him to Government in June last by Vishnu Mahadeo, an old servant of the Sansthan. A special Commissioner was appointed to inquire into the matter; but the subject has not been, as yet, disposed of. The complainant

has brought several charges of misconduct against the Kárbhari, and is ready to prove them. Since this complaint was made the Kárbhari has been giving every annoyance to the servants of the Sansthan. He has dismissed a Máhálkari without any cause. The funds assigned for the expenses of the public kitchen are mostly appropriated by the Kárbhari to his own private purposes, and to the use of his kept mistress. The writer cannot say that Mr. Kuvarji is the sole cause of this bad management. He no doubt shares the blame with the lady who is entrusted with the duties of a guardian to the young chief. But she like most women of this country, is uneducated, and consequently cannot be expected to be prudent and farsighted. In short, the Sanskrit proverb which says "You cannot fare well in a kingdom whereof the prince is a child, and the ministers illiterate, and where women are the most powerful," is almost realized in the case of the Jawhár Sansthan. We do not positively affirm, says the *Vritta Prakash* that Mr. Kuvarji is actually guilty of the charges that are preferred against him, nor do we assert that Mr. Vishnu Máhadeo is a right man for the Kárbhariship. All we ask is that Government should speedily dispose of the matter, and make such arrangements as would be conducive to the interests of the little Sansthan which they have so generously perpetuated by permitting the widow of its late chief to adopt an heir.

A correspondent of the same states that in the village of Murbar, in the Suvarndurg Talooka, a Hindu temple has an annual Government grant of Rupees (25) twenty-five. For the last ten years the grant has been stopped by Government in consequence of the death of the manager of the temple, though his son has sent in several petitions to the authorities. The last answer he received from the Collector of the zilla was to the effect that the matter was still under consideration. Government is very urgent when any money is due to it, and at once sells the property of its debtor to satisfy its own demands; but when it owes any money to others, even ten years are not sufficient time to ascertain the claims of others upon it,

XII. The *Shubha Suchak* (1st May) hails with joy the establishment of a Zilla Association at Sattara, and relates in detail the preliminary proceedings of the first meeting of that body, assembled in the Native Library there.

XV. The *Kalpataru* of 26th April gives a detailed account of the inefficiency of the Police of the town of Sholapore. The police peons of this town, says the writer, go to see every Tamáshá (dance of a boy in female attire) in the town, under the pretence of preserving order and peace, and annoy the other spectators there assembled. They seldom perform their rounds at night through lanes and small streets, where thefts and robberies are of frequent occurrence, but ramble through main roads enjoying the pleasant moonlight. When a theft is committed and when they fail to discover it, they say that it must have been committed by the complainant, and therefore no trace of it can be expected to be found. It often happens that a man, notwithstanding his known

respectability, is subjected to the indignity of being taken to the "Chowadi" if he happens to walk abroad at night. Such is the conduct of the Sholapoor Police!!

A correspondent of the same signing himself "Tembhurnikar Satya Shodhaka" (An inquiring resident of Tembhurni), gives an account of an atrocious act committed by a Jamadar of a Police Station at Tembhurni, under date the 13th Chaitra Shudha, while escorting a number of persons to Karmala for trial, among whom there was a woman. When the party approached "Dhagiachá Malá," the Jamadar made every one stand there on the road, and after having used indecent language towards the woman, who was on horseback, made her alight, and committed rape upon her person under the very eyes of the rest of the party. Can such "Julúm" be perpetrated under the British Rule? It is only three months since this Jamadar was appointed here, but during all this time the poor villagers have been suffering all sorts of oppression at his hands. It is earnestly hoped that the superior authorities will relieve them soon from his tyranny.

D.

I. The *Bombay Samachar* of the 29th says, the fact that the loyal attachment, which is naturally felt by a people towards a sovereign of their own race and religion, cannot be expected to exist in an equal degree of strength between a foreign Ruler and its subjects, has been well impressed on the minds of the British Rulers, by the masterly pen of Sir B.Frere. The attention of British Indian Statesmen has thus been drawn to the consideration of the means of creating and fostering the proper sentiment of loyalty among her gracious Majesty's Indian subjects. The benevolent intentions with which the British Indian Government is carried on are no doubt the principal causes of the loyalty which now binds the people of India to the present Rule. But other means also to secure the same object must be sought for. The fact that the English govern India for the good of India ought no doubt to make their Rule popular. But the "good of India" is a very comprehensive phrase, and requires to be examined from different points of view before it is understood. The circumstances of India when the British Rule was first established were very different from what they are now. The Native Rulers in whose hands India was found by the English when they came here, were ignorant of the first principles of Government. They were generally engaged in intestine wars, either from selfishness or caprice. They were often tools in the hands of a few designing persons, and thus their poor subjects were extremely oppressed. At this juncture the British appeared on the scene. They, from their European experience, were as qualified for good government as the Native Rulers were incompetent for it. The early British administration in India, though not possessing that degree of perfection to which the art of Government was carried in Europe, was altogether angelic when compared to the lawless tyranny of the Native rule under which

the country had been before groaning. But in process of time those conditions were changed. The present generation, accustomed to the blessing of an established and settled peace, has lost all recollection of the evils from which its forefathers suffered. It has received education and enlightenment, and therefore naturally aspires to a larger share in the administration of its native country. What was enough to make the British Rule popular at the time of our forefathers, is not enough to make it so now. It is not enough that the country is governed well, but the legitimate ambition of the sons of the soil must also be satisfied before the Government can become an object of affectionate and loyal attachment to the people. It is very gratifying to observe that this important subject at present engages the attention not only of the Natives of this country, but of the highest authorities in England. The article concludes with a summary of the recent despatch of Sir S. Northcote, and of the dissents expressed therefrom by Sir E. Perry and Sir B. Frere.

II. The *Jam-e-Jamsed* of the 29th April, in noticing the probable appointment of Sir S. Northcote to the Viceroyalty of India, observes that, for the welfare and prosperity of the twenty millions of human beings inhabiting this country, the appointment in question should be conferred upon one who is acquainted with their wants, rights, and grievances, and who is anxious to promote their liberty and welfare by all possible means, and who wishes to see them transformed into a strong and united nation. After referring to several acts of the present Secretary of State for India, illustrative of his desire of dealing with India fairly and benevolently, the writer says that Sir S. Northcote possesses all the above qualities essential in a good Governor General for India, and if he be appointed to that important and dignified post a marked improvement would take place in the administration of India, and in the condition of its inhabitants, and therefore earnestly hopes that the rumour may prove to be true.

The same (27th April) says, that Mr. Massey arrived at and departed from Bombay as a common person, without any body caring to take any notice of him. Had not the Honourable Gentleman been the author of the Tax on Trades and Professions, a tax unnecessary and strongly opposed by several of his colleagues, he would have been surely honoured publicly every where. By this marked indifference the people of this country have shown with what feelings they regard those who impose unnecessary and oppressive taxes.

VI. The *Chábuk* of 29th April most heartily approves of the appointment of Mr. Dossabhoy Framji as Collector of the new Tax on Trades and Professions in Bombay. Mr. Dossabhoy, says the paper, is a gentleman well acquainted with Bombay, thoroughly experienced in the work to which he is appointed, attentive to the interests of both the Government and the governed, and conciliatory in manners, and consequently peculiarly qualified to discharge the duties of the new post with satisfaction both to Government and the public.

(Several other papers speak in a similar strain of the appointment of Mr. Dossabhoy).

VII. The *Rast Goftar* (28th April) says that India is often described as the brightest jewel in the crown of England. From her great territorial extent, her teeming and varied population, and her rapidly increasing revenues, she deserves that description, and may well aspire to have for her Viceroy a prince of the blood royal. If her Majesty the Queen would be graciously pleased to send out the Prince of Wales or any other of her sons as Viceroy, Her Majesty's Indian subjects would consider themselves very much honoured. Such a nomination would produce many important and happy results. The people of this country are very fond of seeing their Kings, and paying them their homage. They are also notably fond of beholding displays of regal processions and pomp. By a kindly intercourse the Prince is sure to gain both for himself and for his virtuous and great mother the affections of the inhabitants of this country. He being a son of a rarely gifted father and of an enlightened virtuous mother, and himself being highly educated and carefully brought up, his Court would exercise a most beneficial influence on the manners of the Native Princes and Chiefs. The intercourse between England and India would become closer, and the former would form a nearer acquaintance with, and be more interested in the latter than is the case at present.

The writer is not, however, unaware of the difficulties in the way of such a nomination. "Our Viceroys," says he, "are required to work hard both physically and mentally. They must give constant attention to all sorts of subjects, must write minutes, pass decisions, and issue orders on them. Kings, Queens, and Princes are much more for display of splendour than for work. Again there is another difficulty. The Viceroy is subordinate to and controlled by the Secretary of State for India in England. The latter can quash by a stroke of his pen what has been done by the former. He can even rebuke him publicly. Thus we see that as long as the present constitution of the British Indian Government remains in force, we cannot expect to have a Prince of the blood Royal for our Viceroy, and therefore must be contented with the hope of an occasional visit from some of the august personages of the reigning family of England."

The same has a long article on the present scale of stamp duties. A good deal of the matter and argument contained in this article is acknowledged to be taken from the petition recently presented by the Madras Association against the present Stamp Act. "The fact," says the writer, "that ten different Acts have been passed regarding stamps during the last seven years will give our readers some idea of the mature and settled thoughts of our Legislators. According to the old Act of 1862 the maximum value of a stamp was fixed at Rs. 2,000. But according to the present law the value of a stamp may rise to any amount. Another peculiarity in the present law, which is most strongly objected to, is the imposition of a stamp duty on petitions to criminal Courts. Though this Act brought the goodly sum of Rupees 40,00,000 into the State Treasury, the means

by which it was obtained were so iniquitous, and the consequent complaints so strong, that the subject is soon to come before the Legislature for reconsideration. It is a matter of great regret that Messrs. Massey and Maine have declared themselves the staunch supporters of this oppressive Act." Then, after having reproduced the instances from the petition of the Madras Association, in which the stamp duty according to the present scale is proved to be most glaringly oppressive, and tantamount to a denial of justice, the writer remarks that it is superfluous for him to offer a single word of comment. The Stamp duty according to the present scale is nothing more nor less than a simple denial of justice. The acquisition of a revenue of Rs. 40,00,000 is not sufficient to wipe off this stigma from Government. Some approve of these duties on the ground that they diminish litigation; but the writer looks on them simply as an obstacle in the way of obtaining justice. The writer concludes with a hope that when the subject comes before the Imperial Council it will receive mature and deliberate consideration.

XI. The *Sunday Review* of the 26th April has a leader on the duties of the rich. It opens with a lamentation over the degeneracy of the people of this country, whose forefathers, says the writer, once occupied the foremost place among the civilized nations of the world. This degeneracy, he attributes to the Mahomedan tyranny and misrule. But he rejoices that misrule has been superseded by the enlightened and benevolent English Government. After noticing in extremely flattering terms the various efforts made by Government to ameliorate the condition of this country, the Reviewer remarks that notwithstanding all these benevolent exertions many amongst us are loud in blaming it for its indifference to the welfare of the people. But truth compels him to consider these censors fools. The Government may try to improve a people externally, but internal improvement must be effected by the people themselves. No Government can ever do it. The richer and well-to-do classes can do a great deal in this respect. Let them come forward and freely and judiciously assist their more unfortunate fellow-countrymen, as they are morally bound to do. Let them liberally contribute towards the establishment of schools and hospitals for the education and healing of the poor, instead of spending their superfluous money, as they mostly do at present, in the gratification of selfish desires, or in the indulgence of senseless vanities.

XIV. The *Chandrodaya* of the 27th April objects to the appointment of Mr. Bechardass Ambaidass as Honorary Magistrate. The editor is astonished to find that even educated and experienced European Officers believe that because a man is rich, he is clever also. What wonder is there then if common persons are dazzled by wealth? We do not know what title Mr. Bechardass has to the honour conferred on him. Do his wealth and his grave way of talking qualify him for it? As far as a thorough acquaintance with law is concerned Mr. Bechardass and the other two gentlemen appointed along with him, are

on a par. But in order to be able to discharge the duties of a Magistrate properly one must at least be able to understand any section when he has read it. The writer does not think that all the three are able to do so. When a man undertakes to do a public work for which he is not qualified he brings on himself ridicule and disgrace, and inflicts a loss on the public.

The same describes the oppression and tyranny practised in the District of Dehegaom, belonging to his Highness the Gaikwad. The ryot is oppressed more or less everywhere in the territories of His Highness. But the oppression suffered by the poor people of the Dehegaom District is indescribable. A great many of His Highness' subjects quit their lands and migrate into the British Territories. The revenues due from the emigrants are saddled on, and exacted from, the remaining inhabitants of the villages. Forced labour, bribes, &c. need no mention. These oppressive practices are so notoriously carried on that they are known even to blind persons and little children. In fact people suffer so many miseries that to enumerate them fully would prove an endless task.

KRISHNA SHA'STRI CHIPLONKAR,

Reporter on the Native Press.

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REPORT

ON

NATIVE PAPERS,

For the week ending 9th May 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Arunodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
VIII.	„ Chandra Prakásh	Do.	Fortnightly.
	B.—Mara'thi.		
I.	The Suryodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzara'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan	Do.	Do.
IV.	„ Wepar Mitra	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur	Ahmedabad	Do.
XIV.	„ Chandrodaya	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A.

II. The *Native Opinion* of the 3rd May, in noticing the happy termination of the Abyssinian Expedition remarks, the object our Rulers had in view in sending an Expeditionary Force into Abyssinia has been accomplished. The European captives have been released. It is now to be considered whether the English have anything more to do in that country. According to the proclamation issued by Sir R. Napier, the English army should return at once. But who is to pay the expenses of the war which the English Government has been obliged to undertake? It would not have been unjust to call upon the Abyssinian King to do so. But he is killed and has left no treasury worth mentioning. As for the annexation of the country, the step is not advisable, firstly, because it would be contrary to the assurances given by the Government to the Abyssinian people, and secondly, it would not be of any advantage, but rather the contrary, to establish an English Government in that wild, barren, and barbarous country. Several thoughtful and wise Statesmen are of opinion that England has already too extensive dominions, and that she should not make any more additions to them, because if threatened with any serious danger in the shape of an European war she would find it extremely difficult to defend her scattered possessions. It seems probable therefore that in order to indemnify themselves as far as possible for the expenses of the expedition, and to secure a useful Station on the African Coast on the route between Europe and India, the English will content themselves with forming friendly treaties with the Abyssinian Chiefs and retire from the country. All depends however upon the nature of the instructions which have been or will be received from the Home Government, which alone has control in this matter.

This country, however, adds the writer, has gained an advantage indirectly from this war. The Hindus have no religious objections to travel to Aden and other places in Arabia. Now perhaps they will have no scruples to travel to Abyssinia, and even to Egypt, as far as Alexandria, that is half the way to England. The tales which the Sepoys and other Natives returning from the Abyssinian Expedition will tell their friends and acquaintances will spread information regarding that part of the world among the people, and diminish their disinclination to travel to foreign and distant lands.

The same, after having noticed some of the important changes made in the Bill now lying before the Supreme Legislative Council for consolidating the Acts regarding Criminal Procedure, makes the following observations. The proposed Law contemplates an increase to the powers of the Magistrates. But in the opinion of the writer such an increase is not likely to promote justice. The powers with which the existing Law invests the District and other Magistrates are much greater than they ought to have, and tend to produce a good deal of injustice. But if they are increased, a much greater amount of injustice is sure to result from the orders of inconsiderate Magistrates, and from the

tyranny and oppression of their subordinates. The writer calls on those who are connected with Magisterial business to express their views on this subject through the public Journals.

III. The *Dnyan Prakásh* of the 4th May offers some suggestions in connection with the Poona Municipality. "Several years have passed since the Municipality was established in this town. Nothing worth mentioning has been done beyond squandering the public money raised by imposing taxes. The cause of this may be traced to the incompetency of most of the members of whom it is composed. There are some who scarcely understand the duties required of them. Some can be found who are quite ignorant of what goes on in the assembly. There are some who simply echo what the Sahebs say. The blame of all this must unquestionably be laid at the door of Government. As long as Government reserves to itself the right of selecting members of the Municipalities, so long the present mockery must continue. Let it therefore concede this right to the people, and let them choose their own Municipal representatives. Several important results will follow from such a concession. (*1stly*) The people will be trained in the art of self-government. (*2ndly*) A better selection will probably be secured than is the case at present. At all events there is no chance of our getting worse members than we have now. This arrangement is recommended for Poona as an experimental measure." The writer concludes by expressing a hope that the Poona Association will turn its zealous attention in this direction.

IV. The *Mitrodaya* of the 3rd May, in an editorial headed "The selfish view of Government," deplores the recent abolition of the Maráthi Class attached to the Grant Medical College. It says that in former times the art of healing was zealously cultivated in this country. Many great Hindu physicians have been eminent in their profession. But their art was at the service of the rich only. The remuneration asked by the Vaidyas (Doctors) for effecting a cure, as well as the price of the costly drugs elaborately prepared by them were in many cases beyond the means of the poor. The Medical treatment of the English, which is decidedly superior in quality to and comparatively cheaper than the Native method, is slowly gaining ground in great cities and towns, not only among the poor but among the rich, who find it more to their advantage to call in a Doctor than to call in a Vaidya. But the case of those who are too poor to afford even this moderate expense is as bad as ever. It is true that in some places Government has benevolently established charitable dispensaries, but in consideration of the vast extent of the country, and its teeming population, the present number of these institutions is next to nothing. How is this great want to be supplied? The appointment of European doctors in any great number is simply impossible, it being too costly. It was this consideration which led to the establishment of the Grant Medical College, which aimed at rendering the European healing art less expensive in this country, by training the Natives in it, and thus increasing

the number of practitioners. But meanwhile better appreciation increased a demand for the European practice. Several communities came forward with contributions, and some charitable persons with donations, in aid of the establishment of dispensaries. But the Grant Medical College found itself unable to supply the required number of practitioners for these institutions. In order to be able to meet these increasing calls, Dr. Peet, one of the late Principals of the College, recommended to Government the formation of a Maráthi Class, without making any material addition to the then existing expenditure of the College. The students attending the new class were to receive stipends at a comparatively low rate. They were to be instructed through Maráthi, and were made distinctly to understand that they would be required to serve on much lower salaries than the Regular Graduates. The recommendation was sanctioned and the class formed. It sent out during its short existence about twenty well-trained and useful practitioners. Its success naturally led some to wish that a similar class might be opened for imparting similar instruction through Guzarati for the benefit of Guzarat. The Collector of Surat a few months ago asked Government to supply him with seven or eight men from the Maráthi class for the dispensaries which were to be opened in his Districts. He was told that men were not then ready to take up appointments. On which he wrote again that as there was a great demand for practitioners, a Guzarati class ought at once to be formed on the model of the Maráthi one. But instead of gladly complying with the suggestion, the Government came to the strange resolution of abolishing the Maráthi class. It is difficult to conceive how Government contemplates meeting the calls for medical practitioners which are made on it from all sides. The students of the abolished Maráthi class are ordered to join the English classes for their lessons (whether they understand that language or not). What will the outside public think of Government when they know this strange resolution? The writer concludes a very long article with a hope that as Dr. Hunter, the Principal of the College, as well as the Senate of the Bombay University, have expressed their opinon in favour of continuing the Maráthi class, Government will graciously reconsider the subject, and revoking their order, will at least resuscitate the Maráthi class which has proved of so much benefit to the country.

The same very strongly advocates the more extensive employment of educated young men in the Revenue Department. It regrets to find that educated young men do not as yet find admission into the Revenue as they do into the Judicial Department. It is no doubt desirable that our Moonsiffs should be men of sound education, but it is not the less desirable that our Mamledárs and Duftardárs also should possess that qualification. A Mamledar is perhaps a more important officer than a Moonsiff. He is the officer who finally executes most of the orders issued by Government for the good of the people. To the masses he is only the great *Sirkar*. It is very obvious therefore that on the mental and moral qualifications of this officer depends in a very great measure the

welfare and improvement of the people. It is difficult therefore to understand why Government does not employ educated men in these important posts. There is no doubt that the present Mamledars are men of abilities and well conversant with their duties. But they are all trained within the walls of the Katcherries, and therefore they cannot possibly be men of much general and useful information, nor can their views be in any way very comprehensive. It is no fault of theirs. There were no means of acquiring these qualifications in their younger days. Had the Collectors wished, in the recent remodelling of the Revenue establishments, to confer some Mamledárships on University Graduates they could have easily done so without at all interfering with the just claims of older servants to promotion. That educated men are not acquainted with routine office work is not a very formidable objection, as they can acquire that acquaintance within a short time. Does not the same objection hold good in the case of young civilians when they enter the service? And if they can gain the necessary experience while performing the duties of their offices without injury to the interest of the service, educated Natives may safely be allowed to do the same. The writer in conclusion suggests that there should be an examination for Mamledarships, as there is one for Moonsiffships. This examination should test, among other things, the acquaintance of the candidates with those subjects which it is necessary that a Mamledar should be acquainted with. No body who has not passed this examination should be appointed to a Mamledarship. Unless Government adopts some such measure educated men will not get admission into the Revenue Department.

The same contains a very long letter from a correspondent complaining of certain acts of oppression and injustice committed by the Revenue Survey Officers in the Koncan. On the 15th April last the Khotes and the Ryots of the village called Murud were summoned by the Survey Officers, who informed them of the rates at which their lands were assessed. On this occasion the Khote learned that a strip of waste land situated to the west of the village along the sea coast was registered in his name. As soon as he knew it, he informed the officers that the land did not belong to him, but to different inhabitants of the village. This answer the officers did not like. After a good deal of altercation between the officers and the villagers, the former proposed that the waste land in question should be entered in the names of its owners in shares, at the rate of one Rupee per acre. The villagers would not consent to this proposal, on the ground that the rate of one Rupee per acre was too high for the land, but requested to be informed of the total assessment each was to pay, including the rate on the waste land. This information the Survey Officers refused to give. The officers were so much enraged that the villagers were frightened and left the Kutcherry. If an inquiry be made into the matter, continues the correspondent, it would be found that the assessment imposed on land in the Rutnagiri Zillah is equal to one-third or one-half, or in some cases, even to the

whole of its produce. What the effect of this exorbitant assessment will be on the condition of the poor Ryots it is awful to contemplate. Again, the garden lands irrigated by artificial water-courses and those irrigated by water drawn from wells, are very differently assessed. While the former are rated at five or six Rupees per acre, the assessment put on the latter is in some cases as high as fifteen or sixteen Rupees an acre. This difference in the treatment of these lands is the more unjust, because, according to the correspondent, the latter mode of irrigation is more expensive, and the lands to which it is applied have less fertility.

VI. The *Arunodaya* of the 3rd May, in an editorial headed "Why should the English Government lend its aid to the Christian Religion," observes that though our present Government professes strict neutrality in matters of religion, its conduct is at variance with its professions.

Every town containing a comparatively considerable European population is invariably provided with a Christian Church, maintained at no small cost to the State. But does not the money thus expended form a part of taxes paid by the Ryots, men of many different creeds? Why should they be made to contribute towards the maintenance of a Christian Church? It might perhaps be contended that as many Hindu temples enjoy State grants the expenses of Christian churches ought also to be charged to the public treasuries. This is certainly a childish excuse. The former are ancient grants not originally made but only continued by Government. The writer therefore thinks that Government ought not to show partiality towards its own religion by contributing towards the expenses of maintaining its church.

The same, in reference to the Stamp Act, makes the following remarks:—

"The Government of India has recently passed a most oppresssive and unjustifiable Act, namely, the Stamp Act. Schedule B of the Act is so oppressive and unjust that it may aptly be compared to an ingenious instrument manufactured to pick the pockets of the poor Ryot. Besides, the conduct of the Officers to whom is entrusted the duty of bringing into operation this Law makes the matter worse. An opinion is now generally gaining ground that to live under the British Rule is unsafe and dangerous. The Viceroy is now preparing a report for submission to the Home Government showing whether the subjects of the British Government in this country are happier than those of Native States. If the Viceroy lay before the Secretary of State the true nature of the Stamp Act, its past and probable future effects, he will save himself the trouble of consulting different Officers on the subject. It is not just on the part of Government to deal with the poor Ryot as it does now. Though this poor and helpless people bear patiently all sorts of oppression and tyranny, Government should not rest assured that it will do so as long as the sun and the moon endure." The writer in order to show how far the people under the British Rule are happy, transcribes a passage from the *Overland Mail* of the 27th March last, regarding the state of Ireland, and concludes by advising Government at once to do away with this obnoxious Stamp Act.

B.

I. The *Suryodaya* of the 4th May contains an article headed, "The Disadvantages of the British Rule in India." It is only the ignorance of the real world which makes our young men who have received an English education, and who have just come out of school to sing the praises of the English Rule in India. For one good the country has received from this Rule, ten evils have been inflicted upon it. It is true that we receive a good education under this Government. But do we get high places where we can make any use of this education? It is true that Railways and Telegraphs are introduced into this country. But who receive the profits of these improvements? Do not these profits go to Europe in every steamer? Have not our arts and manufactures, which were once very famous, been utterly ruined? For the commonest cloth we now depend on the looms of England. It is very common to hear the charge of idleness brought against the people of this country. But why were they not so about 1000 years ago, that is before the Mahomedan conquest? It is not very difficult to discover the cause. History supplies as with no instance of a country having attained to any high degree of prosperity under a foreign Rule. Look at Greece. It was the birth-place of European civilization. But the country, after its conquest by the Romans, had remained under a foreign Rule for centuries, and the people had become so degenerate that they could not profit by the independence which had been generously bestowed on them by other States. No one can sufficiently understand how much this country is suffering from the British Rule. Its people have lost almost all noble qualities, such as bravery, patriotism, love of liberty, true ambition, self respect, &c., and are gradually getting reconciled to their degraded position.

IV. The *Vritta Waibhawa* of the 3rd May, after having given the substance of Mr. Maine's Contagious Diseases Bill, differs from the *Indu Prakásh* and remarks that it is not necessary for the Legislature to interfere in this matter. It is for every body to protect himself against this hateful disease. If the ignorance of the people prevent them from protecting themselves, Government ought to adopt means to impart to them the necessary instruction. The interference of Government in this matter will encourage instead of checking immorality. 'Perhaps the number of public prostitutes will decrease, but this decrease is not necessarily synonymous with the diminution of vice itself. Again, if licenses are necessary for public whores, are they not equally necessary for whoremongers. The only way therefore of checking immorality is to open schools in all parts of the country, and to give a certain degree of education to Sailors.

Further on the writer observes that this contemplated Act will cause general discontent, and the profession it proposes to legalize will be regarded as one sanctioned by Law, and the Courts of Justice will be required to take

cognisance of cases arising out of it. In short the Act in question will, concludes the writer, be productive of many mischievous consequences.

XV. A correspondent of the *Kalpataru*, of the 3rd May, signing himself "One who pities Girls," depicts a very heart-rending picture of the practice, which now obtains at Sholapore, of selling to, and purchasing by, public prostitutes, young girls of two or two and a half years old, with a view to bringing them up in their profession. Several men, says the writers were detected in this abominable practice and punished last year by the authorities. From the fact, however, that this nefarious trade has again revived, the past year's recollection appears to have been effaced from the minds of the offenders as well as of the general public.

C.

II. The *Guzerat Mitra* of the 3rd May contains a very long editorial, complaining that the Surat Municipality does not manage its affairs as well as it ought to do. The Committee often conceives schemes for the sanitary improvement of the town, and proceeds to bring them into force without having obtained the necessary information, or having made any proper inquiry on the subject. The Committee does not even stop to consider deliberately how its schemes will affect the people, or whether they are feasible, or whether in its endeavours to do good to the city it is not inflicting new and perhaps greater evils upon it. The Municipality has lately served hundreds of notices on the owners of all such houses as have no privies or cesspools, calling on them to construct the same forthwith. These notices have created a great sensation in the city. The way in which the Committee proceeded in this notice affair was very curious. It ordered a list to be prepared of all houses which had no privies or cesspools, and in this list were returned all sorts of dwellings, including buildings used only as shops, poor huts, and even sheds thatched with grass. Had a return of all those houses which had no privies, but which ought to have them, been asked for, the document would have been really useful. But the Committee did not make any such distinction (though necessary), and served the above notices indiscriminately on the owners of all the houses returned. It is not wonderful that such a proceeding created surprise and alarm among the inhabitants of the city. Among those on whom these notices have been served there are many who are not able, even to support themselves—much less to construct a privy—while in the case of several others no privies are wanted at all. This thoughtlessness and ignorance of the Committee will produce many undesirable consequences, one of which will be a belief, untrue, no doubt, but very natural among the ignorant masses, that the authorities are bent on giving them annoyance and making them miserable. The writer finds fault with the Native Commissioners for not taking the trouble of acquiring the requisite information, and fearlessly using it in their discussions instead of implicitly following the lead of the President. They should make proper

inquiries into their respective divisions of the city, and suggest such sanitary improvements as can be effected without giving rise to new inconveniences and evils. The writer admits that there is a great deal of dirt and filth in the city, and that the preservation of the public health requires that they should be removed and the town kept clean. But the proper way of doing this is not to call indiscriminately on all people to provide their houses with privies. There are many people who are simply unable to obey the Municipal order, nor are they able to contribute towards the construction of public privies. The Municipality must build some public latrines for their use. Again, before the Committee undertake the work of keeping all the privies in the town clean, it must ascertain how many privies and cesspools there are in the city, and how many more are likely to be constructed in the course of this year, and the year to come, and then see whether it has funds enough for the work. If the Commissioners proceed in this work ignorantly, and with their eyes blindfolded, they will make matters worse instead of improving them. After having made some more suggestions of equal importance, the writer concludes with a hope that the Municipal authorities will pay proper attention to the questions he has discussed, and will not give him any more occasion to recur to the subject.

The same advises the founders of the Sanskrit School at Bhowanuggur to improve it. Owing to the absence of an able teacher it has fallen into a deplorable condition for some years past. Is it not a matter of regret that while foreigners enthusiastically study that language, the Hindus, whose sacred tongue it is, should be indifferent about it? The supporters of the School above-mentioned, should apply to the English Government to provide them with a teacher, not only learned, but one who knows how to manage a school well, and is conversant with the new improved methods of teaching. They should also invite the inspection and supervision of the educational officers of that Government. They should also make some provision for the maintenance of the poor boys who may come to study in the school from the surrounding districts. It is not difficult to make this provision. There is a Sadávart attached to the temple of the god Jesunáth there, where alms are distributed to the poor. The establishment can be reasonably requested to undertake the maintenance of the poor students, who would be all Brahmin boys, and who would be thankful to receive education as well as alms. The school should also be so located that students from a distance may be lodged, as well as instructed there.

The same suggests to the leaders of the Mahomedan community of Bhowanuggur to establish an Urdu School there. The School, however, says the paper, should teach not Urdu only, but Gujarati, which is the vernacular, and consequently the business language of that part of the country, and should be thoroughly mastered by all the Natives. This will increase the number of the Mahomedan pupils in the English Schools, which are not so much taken advantage of by that important community as they ought to be.

Another want of Bhowanuggur, adds the writer, is a Newspaper. As there are newspapers at Joonagar, Rajkote, and Nawanuggur, why should Bhowanuggur be backward in this respect? The writer has no doubt that men able to start and conduct one would be found there, if they could be assured of proper and liberal support to their undertaking. Let the rich of the place attend to this important matter.

D.

I. The *Bombay Samachar* of the 4th May, in referring to the rumour that it is contemplated that an able and well-educated Native gentleman is to be appointed a member of the Home Indian Council, says that the names of four Native gentlemen are put forward by the Press, namely, Mr. Syad Abdoola, Professor of Arabic at Oxford, Mr. Maneckji Cursetji, Babu Rajendralál Mitra, and Professor Dadabhoy Nowroji. The *Samachar* votes in favour of the last named gentleman, and grounds his preference on the fact that Mr. Dadabhoy Nowroji has for some time been one of the leading members of the East India Association, and is well acquainted with all the wants of India.

III. The *Samachar Darpan* of the 5th May, in noticing a recent despatch from the Indian Secretary of State relative to the employment of qualified Natives to higher posts under Government, makes the following remarks. The news that the generous Home Government is seriously thinking of promoting competent Natives to the higher grades of the public service will send a thrill of joy through the heart of every Native. There are some people who are always ready to run down the Natives. But they have been silenced by the unquestionable success of the Indian Universities, the education imparted in connection with which is in no way inferior to that tested by the Home Universities, as has been shown by the fact that a few of the Indian Graduates who went to England have creditably passed medical examinations there, and also by the complete satisfaction given by the few Native gentlemen on whom responsible and high situations have been as yet conferred. It is very gratifying to observe, says the *Darpan*, that the illiberal views of the opponents of native interests, are not at all shared in by the great authorities in England. India is extremely fortunate, continues the writer, to get such an able and liberal minded Statesman as Sir S. Northcote for her Secretary of State. He is a pains-taking and conscientious ruler. He gives his attention to every department of the administration, and fairly promises to immortalize his name in India as his predecessor Lord Cranborne has already done by dealing justice to Mysore.

The same of the following date devotes a long leader to the notice of the ceremony of laying the foundation stone of the Rajkumar College at Rajkote in Kattyawar. The British Indian Government is much praised for its generous and substained efforts to improve and enlighten the noble classes of this country. The Rajás, Sirdars, Jáhágeerdars, &c., are advised to give a careful and liberal

education to their sons and heirs, that they may be able to fill with credit and advantage their elevated positions, to gain a proper influence with Government, and to become true leaders of the masses, like the noble classes in England. The new college, as its name shows, is an institution for imparting a higher education to the sons of the Rájás, Chiefs, &c. in Kattyawar, who have contributed the goodly sum of thirty thousand Rupees towards it. Colonel Keatinge, the late Political Agent in Kattyawar, by whom the idea of this College was conceived, and who made great efforts to realize it, receives his richly-deserved praise from the *Darpan*, for his generous exertions in the cause of the improvement of the country and its chiefs once entrusted to his care.

VII. The *Rastgoftar* of the 3rd May, in noticing the acting appointment (which it does in very laudatory terms) of Mr. Pestonji Jehangeer in the place of Colonel Etheridge, remarks that while the subject of conferring high and honourable places on educated and competent Natives is seriously engaging the attention of great Statesmen in England, it is extremely gratifying to see that the ruling authorities here are availing themselves of every opportunity of promoting their deserving Native servants to responsible situations.

XI. The *Sunday Review* of the 3rd May, in an editorial headed "If our great Merchants are not women, what else are they?" sharply rebukes the Native merchants and other great men of Bombay for their apathy and indifference in Political matters. It fills him with indignation and surprise to find that while generous minded foreigners stand up in the British Parliament and other public assemblies, and strenuously advocate the cause of India, her own children should remain the only idle spectators of the struggle. The Bombay Association, which ostensibly aims at advocating and watching over the rights and privileges of the Natives, and which was but lately roused from a long slumber, appears to have gone again to sleep after a temporary display of activity. Our merchants, says the Reviewer, though very wealthy and therefore in a condition to give their time to the consideration of public questions, are too much engaged in adding to their already large fortunes and in enjoying their luxuries to attend to anything else. They have no public spirit. They perfectly deserve to be called women. Our educated men are not much better in this respect than our merchants. We have many times called their attention to this omission of duty on their part, but to no purpose. We assure them, however, that we will not cease our warnings until they throw off their discreditable lethargy, and begin to perform the duty they owe to their country.

The same, in noticing the recent despatch of Sir Stafford Northcote relative to the employment of competent Natives in higher posts, remarks that the fact that people always prefer a Native Government before a foreign one, however superior, is proved by the popularity of several of the Native States in this country. Though the Rulers of these states are oppressive, and dispense very imperfect justice, their subjects would not like to see them supplanted by

foreigners, however just and upright. Another instance in proof of the same truth is afforded by Algiers. Though Algiers is a French Dependency, it is not exclusively governed by the French Agency. The French Government employes Natives in high and responsible situations, and that circumstance makes that Government very popular with the wild Arabs.

Though very high posts under the British Indian Government have been legally opened to the Natives of this country, yet, practically speaking, no Native has as yet been lucky enough to obtain one. The Reviewer, however, rejoices to see that at last the subject has attracted the attention of England, and believes that the time when Natives will be appointed to high and honourable posts has come nigh.

KRISHNA SHA'STRI CHIPLONKAR,
Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
15*th May* 1868.

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REPORT

ON

NATIVE PAPERS,

For the week ending 16th May 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Arunodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
VIII.	„ Chandra Prakásh	Do.	Fortnightly.
	B.—Mara'thi.		
I.	The Suryodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzará'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzará'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan	Do.	Do.
IV.	„ Wepar Mitra	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur	Ahmedabad	Do.
XIV.	„ Chandrodaya	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A.

II. The *Native Opinion* of the 10th May, after having given a pretty long summary of Sir R. Montgomery's pamphlet on a comparison between the British and Native Rules in India, says:—"We approve of the suggestions made by Sir R. Montgomery for making the British Rule more beneficial to, and more popular in, this country. Those who have any opinions to express on this subject should at once publish them through the Vernacular Newspapers, and as a separate Officer is appointed to report on the Native Press, they are sure to go before Government."

The same has heard that the graduates of the Calcutta University, finding that the British Indian Association watches and represents the interests of the higher classes only, have formed themselves into a new association with the object of bringing to the notice of Government the wants and grievances of the middle and lower classes. He asks the graduates of the Bombay University to follow this laudable and worthy example of their brethren of Calcutta, and to rouse themselves from their apathy in matters of public welfare. (The formation of this association has been noticed by some other Maráthi and Guzaratí papers also.)

III. The *Dnyan Prakásh* of the 11th May makes the following observations, suggested by the Mareh murder case, recently tried by the Poona Court of Sessions:—

"Barristers who appear before Mofussil Courts place themselves in a very awkward position by their ignorance of the Vernacular languages. It is not only a disqualification in itself in the case of a Barrister pleading before a Court the business of which is conducted in a Vernacular language, but it materially injures the cause of his clients. He does not understand what the witnesses state, what questions the Vakeel of the opposite party puts, and is consequently obliged to depend entirely upon his Interpreter, who is generally a clerk from an attorney's office. Sometimes these Interpreters are themselves incapable of understanding and consequently interpreting what is said, and hence confusion ensues. A Judge like Mr. Lloyd, who possesses an excellent knowledge of the Maráthi Language, is not unfrequently obliged to advise the learned gentleman before him to secure the services of a better interpreter. But if the Judge be himself indifferently acquainted with the Vernacular language, a very ludicrous scene follows.

Again, when the learned gentleman stands up to address the Court, he acquits himself creditably and does justice to his client, if he has studied the case; but the majority of Barristers trust too much to their ability, and never take the trouble of looking into the papers previously to appearing in Court. They dilate upon points suggested to them during the course of the trial without entertaining the least fear of being corrected or contradicted by their clients, they being quite ignorant of the tongue in which their advocate is speaking.

These considerations point to the conclusion that a knowledge of the Vernacular languages in a Barrister desirous to take up Mofussil cases, is essentially requisite. Europeans generally aver that they are, unlike their Native brethren, conscientious and learned, but their superior morality and learning never tell them, as they ought, not to take up cases to which they are not likely to do justice. Great difficulties have been placed in the way of natives desirous of obtaining the privilege of practising on the Original Side of the High Court, even in the case of men who have taken the highest University honours, while in the case of Barristers no difficulties are raised. The writer concludes with a suggestion to the High Court to make it a rule that no advocate shall appear before Mofussil Courts unless he possesses a competent knowledge of the Vernacular language of that Court."

IV. The *Hindu Reformer* of the 15th May does not approve of the suggestion of some Indian patriots that the right of representation in Parliament should be accorded to India, and advises his countrymen not to ask for such a right. India would not only not be benefited, but her cause would be materially injured by the amalgamation of the Home and Indian administrations; not only would a part of the taxes now solely paid by the English public have to be borne by the Natives of India, but the realisation of the hope (not discouraged by Europeans) of acquiring their independence at some future day would be hindered. Some new mode should be devised by which the Natives of India should be allowed a voice in the administration of their country without altering the existing arrangements. Such a measure should not exactly resemble the present plan, under which members of their own class are appointed to the Legislative assemblies, nor that prayed for by the British Indian Association. "We must," says the *Reformer*, "if we are to have any rights at all, have the right of putting a veto upon any absurd act which the Governor General in Council may pass." By according such a right, immense good would be done to India. Natives would begin to feel an interest in the government of the country, and a feeling of amity would be fostered between the governors and the governed.

V. The *Mitrodaya* of the 10th, after having given the substance of the speeches of Lord Hay and others delivered in Parliament on Indian questions, remarks that from these speeches Native readers cannot but feel that the direct supervision of Parliament over Indian administration will not only have the effect of raising them to the pinnacle of happiness, but will give them an experience of the true and full nature of the English supremacy over them, and will increase in them a spirit of loyalty towards their Rulers. The writer concludes with a prayer to God that such a day may not be far distant.

VI. The *Arunodaya* of the 10th May, in an article headed "The delusion dispelled," refers to a Bill recently introduced by the Secretary of State for India in Parliament and remarks, "The assertion of the Secretary of State for India that 'the time for instituting Civil Service Examinations in

India has not as yet arrived,' does not appear to be founded upon any facts. He should have proved the absence in Natives of the qualities requisite for passing that Examination before he made such a gratuitous statement, but he has not taken the trouble to do anything of the kind. By expressing this unfounded opinion against the fitness of Natives, he has only shown his partiality towards his countrymen, and has disclosed his true character. In giving an Executive Council to Bengal the Secretary of State has devised a scheme for creating four or five places with handsome salaries for Europeans. The Secretary of State has moreover provided that the higher and responsible posts should be given to Natives without any Examination. This is certainly a very ingenious dodge, evidently contrived for deceiving Natives. He appears to look upon them as beasts, or children one or two years old. But he is utterly mistaken. They are very keen-sighted, and at once see through the motives that underlie any act; and they have shown their great intelligence by their extremely reasonable and modest requests. They do not ask for higher and lucrative appointments, but ask only to be allowed to be admitted to strict and severe tests of examinations, before being nominated to such appointments."

The writer concludes with an exhortation to the people to raise a fund and send some patriotic and eloquent speakers to England to advocate their rights in Parliament.

The same in a leader on "the Christian Religion and the English Government in India," observes that a chaplain is invariably appointed for the use and benefit of white Regiments, but no similar provision is made for black ones, and attributes this to the partiality of Government for their own religion and indifference to that of their Indian subjects. Protection and propagation are often synonymous terms. To protect a religion is to facilitate its progress, and as Government is endeavouring to protect their own creed at the expense of their Indian subjects, as will be observed from the recent grant of Rupees 20,000 for the construction of a building in Bombay for the use of the missionaries of the Free Church of Scotland, it cannot be said to be doing less than furthering its progress in this country. This is certainly a melancholy circumstance, giving rise in the Native mind to emotions that cannot be described. Though natives are not much given to stir up public agitations in matters of ordinary oppression, it should not be presumed that they are incapable of seeing through the acts of the Governing power. Few nations can be found to equal the Natives of India in acuteness. It is often the case that conjectures formed by uneducated Natives regarding the spirit and objects of the acts of Government, are justified by the results, and nothing can be more absurd than to suppose that these acts will not be criticised by them. To treat such a people with glaring injustice simply because they do not openly protest against it, does not bespeak wisdom in the Rulers.' Such conduct is quite opposed to the first principles of Government, morality, and honesty.

B.

I. The *Suryodaya* of the 11th May, referring to the appointment of Mr. Narrayen Bhai Dandekar to the Principalship of the Poona Training College, says that the Training College will suffer from this appointment. The writer is convinced that the students of that Institution will not be as well trained in Maráthi as they used to be during the time of Mr. Krishna Shastri.

The same, with regard to the creation of the office of Reporter on the Native Press, observes that it is no doubt important that Government should acquaint itself with the contents of the Native Press; but it is also equally important that that Press should have the means of knowing whether any notice has been taken by Government of its criticisms and remarks. If the Press be left in the dark on this matter, it will feel discouraged and mortified. The *Suryodaya* therefore solicits Government to be so good as to make some arrangement to supply the above information to the Native Press. In the concluding paragraph, the Editor remarks, "We have heard that the Reporter on the Native Press is placed under the control of the Director of Public Instruction. We shall be very sorry if this information proves correct. For in that case there will be no hope of any unfavourable criticisms and remarks on the Educational Department by the Native Press ever being brought to the notice of Government. The reasons of our apprehension are too obvious to require any explanation. That Mr. Krishna Shastri will not allow his character for impartiality to be compromised by allowing all strictures of the Native Press on the Educational Department to be struck out from his report is too vain a supposition. Such stern virtue is extremely rare. We therefore recommend to Government that, if they wish to be properly informed of the opinions of the Native Press regarding the working of every department under their control, they should make the Reporter an entirely independent officer."

A correspondent of the same, writing from Rajkote, reports a case of atrocious oppression and villainy perpetrated by the Kárbhari of the state of Kotada:—

"The wicked Kárbhari feeling a lustful desire for an extremely beautiful woman of the koli caste, ordered her poor husband to be chained to a tree in a jungle. The wretched man remained in that distressing condition for three or four days without food or drink. Fortunately for him, however, Mr. Keshavalál, Bhagwánlál, the Boundary President, who happened to go to that jungle for the settlement of some boundary question, was seen at a distance by the poor koli, who raised a loud cry and attracted his attention. Mr. Keshavalál released the man, heard his story, and sent his case to be tried by the Extra Assistant, Mr. Krishnaji Luxamon. On inquiry the wicked Karbhari was fined one thousand Rupees, and a circular has been issued prohibiting his re-employment in the service of any State." In conclusion, the correspondent recommends that educated

men should be employed as Karbharis, and thus the Katewad states would be managed better, and their poor Ryots would be relieved from oppression and tyranny.

II. . The *Jagan Mitra* of the 11th May reviews the administration of Sir A. Grant. The expectations, says the *Jagan Mitra*, raised at the time of Sir A. Grant's appointment to the Office of Director have all been disappointed. Since his inauguration in the Directorial chair, the cause of education has greatly suffered, instead of being improved. The order permitting instruction up to the Matriculation Standard in High Schools *only*, the raising of fees in Talooka Schools, the non-establishment of branch Schools in localities which most needed them; these and several other acts of Sir Alexander speak for themselves, and require no comments. Besides, he is reserved, very vindictive, and while here mixed but little in Native Society. He has classed those High Schools which had Native Head Masters as Second Grade High Schools, never caring to see that they succeeded in matriculating a comparatively greater number of students than Schools of the First Grade. In making appointments, he was guided by the dictates of his fancy rather than those of his reason. The writer illustrates his last remark by citing the recent appointments of Reporter on the Native Press, of Principal of the Vernacular College, and of Deputy Inspector for the Central Division (Poona). . He loved, continues the writer, new B.A's. and M. A's., and disliked old students, whom he stigmatized as "Tom Paines in religion and Fenians in loyalty." How his good sense could have betrayed him into hazarding such a silly remark, and one so calculated to tarnish his reputation, the writer is at a loss to understand. "We join the people of this part of the Presidency in praying God not to send this paragon of learning again over us, 'the Tom Paines' in religion."

XII. The *Shubha Suchaka* of the 15th May says, "The way in which the Sattara Municipality has been managed has thrown the whole town into distress, and the local Association recently formed is earnestly requested to take the subject into its serious consideration."

The same is glad that the Magistrate, in accordance with its suggestions, personally inspected the stands for hired tatoos and carts, which had recently been ordered out of the town by the Municipality, and permitted them to return to their places in the town. The writer further remarks, "It is very difficult to discover the reason why the Deputy Magistrate is so firmly bent on extirpating the trees called *Adulsa*, from the town. The plant has never been supposed to be injurious to health. On the contrary the Native Vaidyas say it possesses several very valuable medical properties. Being always green it is also very pleasant to look at. The writer hopes the Municipal authorities will reconsider the subject, and will revoke the order for destroying these harmless plants."

XV. The *Kalpataru* of the 10th May.—"In the town and villages composing the Akalcote Sanwsthan a proclamation has been issued by means of a public crier, that the State will not be responsible for any theft which may be committed in its territory, and that if any one brings a complaint of a theft to the Rulers of the Sanswsthan he will be fined two Rupees and a half! This strange proclamation does not look like an order of the old Native Rulers, who manage these things very differently. It is altogether a new specimen of the art of Government."

The same.—The way in which the last Mahomedan festival of the Mohurrum was celebrated at *Vairag* was very extraordinary. Though the usual public proclamation was duly issued by Government that no one should be allowed, on the procession day of the Taboots, to carry with him a sword, club, or any other offensive weapon, and though the authorities were called upon to see the proclamation strictly enforced, the Mamledar of Barsee, Mr. Vishnu Rughunath, allowed the fanatic devotees of the Taboots at Vairag to carry drawn swords on the day of the Taboot procession in his very presence. After some time a quarrel ensued, and the writer has heard that some people were wounded. Happily the Sub-Collector happened to be there on that day, and by him the peace was soon restored. Had the Mamledar alone been on the spot, the disturbance would certainly have ended in the death of several persons. In attempting to arrest the rioters some policemen are said to have received wounds. Under the British rule, as our common people say, blunders as big as elephants are sometimes allowed to pass with impunity, while trivial faults as minute as ants are most rigorously guarded against.

The same has heard that a great theft has been committed at Pundharpore, in the house of a merchant, and property worth about a lakh or a lakh and a quarter has been carried away. In connection with this serious crime several people have been arrested, including about a hundred very respectable persons.

C.

I. The *Guzarat Mitra*, of the 10th May, contains a thoughtful editorial on the Contagious Diseases Act. After noticing the circumstances which have induced the Imperial Legislative Council to propose and pass this Law, and after giving the substance of its important provisions, the writer proceeds to express his opinion on it. He very cordially supports the act as a wise and humane enactment, and approves of its general scope. He adverts to some of the objections brought against it, and answers them at some length. Most of the objections, says he, which are urged against this Law can be satisfactorily refuted were they minutely examined. One of the principal objections made to it is that it is altogether novel in character, Government having as yet never attempted anything of the kind. To this the writer replies by a *reductio ad absurdum*, reminding his opponents that the principle on which their objection

rests would compel them to believe, if they are consistent, that every thing which has been is the best, and thus that all improvement and progress is folly. Others oppose this Law on the ground that it would encourage an immoral profession. "But those who understand the Act correctly," answers the *Guzarat Mitra*," find in it the very reverse of the alleged encouragement. The compulsory registration of their names will check and not encourage the profession of prostitutes. In the absence of any legal restraint any woman, if she pleases, can easily turn prostitute and become the source of poverty, disease, and death to many a thoughtless man. It is expected that the new Law will keep down the number of prostitutes, and thus diminish the diseases and the consequent sufferings which they propagate. The action which Government has humanely taken in this matter is, in the opinion of the writer, perfectly legitimate and praiseworthy. If Government can be allowed legitimately to prohibit the sale of unwholesome food and of other articles which are known to be detrimental to the public health and welfare, by what logic can it be said that it has no right to interfere with the profession of prostitutes? Perhaps State interference in this latter case is even more urgently necessary than in the former."

"Though thus we approve heartily the general scope of the Act," concludes the *Gujarat Mitra*, "we are not prepared at present to say that all its provisions can be carried out with advantage, or that the Act will suit all Indian cities in their present condition. In fact the question of detail is a very different question, and until we study and thoroughly master every section of this Law and view it in connection with the condition of this country, we cannot say whether its introduction will be a pure good, or will bring with it other evils less or greater than those it aims at remedying."

D.

I. The *Bombay Samachar* of the 11th May.—"The Máhárájás of the Bhátiás have become a regular nuisance to the people of Bombay. Though there is a constant public cry against the evil doings of these wicked persons, they cannot be brought to their senses. In some way or other they are constantly coming into collision with the public. On Saturday last one of these Máhárájás, named Chimanlálji, either made or caused to be made, a grievous assault on a poor ascetic at Walkeshwar. The poor man is said to have been so mercilessly beaten with sticks that his body was covered all over with blood, and his hair all torn away. All the inhabitants of the locality are enraged against the wicked Máharáj. Several European gentlemen who witnessed the bloody spectacle have taken means to send the perpetrator before a Magistrate. The *Samachar* calls on the public prosecutor to take up this case, in which he believes there will be found ample evidence to prove the crime against the offender. (This story is also noticed by the *Chabuk*, the *Samachár Darpan*, and the *Akbhar Sowdagar* of 16th May).

II. The *Jam-e-Jamsed* of the 11th May.—As the next mail steamer is expected to bring into Bombay a good sum of money in the shape of profits on cotton exported to Europe, it is desirable to administer some wholesome advice to the Native merchants to induce them to make a good use of the money in the interest of *bonâ fide* trade, and not to squander it in mad speculation, as they did about three years ago. This warning is the more necessary as some designing persons incited by the news of the expected arrival of the alluring yellow metal, are making efforts to revive the old reign of shares and fictitious sales. But people should be aware that the present is not a time in which they can indulge in their old follies without utterly ruining not only the city but the whole Presidency of Bombay.

The same is glad to hear that Colonel Anderson, the Political Agent of Kattyawar, has turned his attention to the improvement of the country under his supervision. There are no good roads in that country, and to supply this want, it has been arranged that the different chiefs should construct them, and should indemnify themselves for the expenses by levying tolls on them. The Political Agent has ordered an Engineer to ascertain in what parts of the country new roads should be constructed and old ones improved.

The same of the 14th May believes that if Colonel Anderson remains Political Agent of Kattyawar, the state of that country will vastly improve. The Province of Kattyawar contains several Native States, the Rulers of which are unenlightened, and the subjects of which suffer much from the corruption and tyranny of the officials. The Province has remained as yet quite a stranger to any of the civilizing influences. Both the Rulers and the ruled still grope in intellectual darkness. There are neither dispensaries, nor schools, nor libraries.

But the Political Agent is generously exerting himself to remedy this deplorable state of affairs. A college is being built for the instruction of the young chiefs. The writer has no doubt that the Political Agent will exert his influence, and induce the chiefs to send their sons to be educated there. Some chiefs have asked for private tutors for their children. A gratifying fact which deserves to be noticed here is the alacrity with which several chiefs attended a discourse recently delivered by Mr. Karsondas Mulji, a talented and patriotic young native gentleman, on the necessity of improving the condition of the Native States, and liberally subscribed money for the benefit of schools, libraries, &c. How much good can be expected by the exertions of enlightened and patriotic Native gentlemen may be inferred from the success of Mr. Karsondás Mulji's able lecture.

To aid the agricultural improvement of the country, Colonel Anderson intends to have an exhibition in Kattyawar next year. There is no doubt the exhibition will prove a success, and will produce good effects on the commerce and manufacturing industry of the Province. If there were a few more Political Agents of Colonel Anderson's stamp, a vast improvement would soon appear in

the Native States. A Political Agent of this character is very much wanted at the court of Baroda at present.

The same, in its issue of 16th May, contains a leader enumerating at considerable length the great services Mr. R. Knight rendered to this country while Editor of the *Times of India*, and has continued to render since his departure to England. "Mr. Knight," says the paper, "has been a consistent, judicious, fearless, and impartial advocate of the cause of poor India and of its population. The object of his writings is not to find fault with the authorities, but to awaken his countrymen to a sense of justice, and to induce them to deal fairly and honourably with India and its people Mr. Knight has not spared any trouble in pleading the cause of India, and thus has laid its people under no small obligations. No paid advocate would have exerted himself with so much zeal, heartiness, or independence. No English gentleman, however benevolently disposed towards this country, has been so outspoken a friend of it."

III. The *Samachar Darpan* of 16th May has a leader describing the benefits a country receives by having a sound system of dispensing justice, and particularly dwelling on the excellence of the Institution of Jury. Trial by jury is a happy peculiarity of the British Judicial system. Decisions in criminal cases, as they affect the greatest and the most sacred gifts man has received from above, namely, personal liberty and life, devolve an awful responsibility on the judges. In order to lesson this burden of responsibility, and to ensure as much justice as possible, the Law gives them the help of a certain number of intelligent persons called jurors. This invaluable institution was till recently, exclusively enjoyed by the Presidency towns in this country. Only a short time since the system was introduced with some modifications into the Sessions Court at Poona, as an experimental measure. The *Darpan* has no doubt that if trial by jury be extended over the whole of the Mofussil the people will be extremely pleased and thankful.

VI. The *Bombay Chabuk* of the 13th May.—"Though the Laws and Regulations of the British Indian Government are equitable and just, as must be admitted by all, they are differently administered to its European and Native subjects. The Natives say so because they see the fact with their own eyes. The Municipal, the Police, and other authorities do not act in the same way towards Europeans and Natives. When even grave judicial authorities in dealing justice in such serious cases as those of murder, breach of faith, cheating, &c., exhibit an undue leaning towards European criminals, who can expect a strict impartiality from Municipalities and Police?" The writer refers to the Bombay Municipality as a common instance in support of his assertions. "Though the Native population," says he, "pay ten times as much as the Europeans towards Municipal expenses, it is not at all incorrect to say that the latter receive the greatest benefit from this expenditure. It is true that since the appointment of Mr. Crawford as Municipal Commissioner, and since thirty

or thirty-five lacs began to be spent annually on its conservancy, Bombay has considerably improved. That it is much more clean and better provided with comforts than was the case formerly, and that the Natives get some share of these benefits. But the European inhabitants have gained much more from the recent improvements than Natives. The quarters where the former reside are more carefully attended to and kept much cleaner than those inhabited by the latter." The writer shows at great length that the same distinction is most plainly observable in matters of gas-light and water supply. Several large portions of the town and many whole streets, though thickly inhabited and thronged by passengers to a late hour, are not provided with gas-light or water. But the localities inhabited by the Europeans, though more elevated than other parts of the town and therefore more difficult to be provided with water and gas, are amply supplied with both these comforts. The less fortunate inhabitants have made several petitions to the authorities against this partiality, but to no purpose. In the same way, continues the *Chabuk*, the Police for the maintenance of which people pay a tax of three per cent. is also more serviceable to the Europeans than to the Natives. The Police peons are mostly employed in standing on public roads, and in keeping them in order that the Saheb loques and other great men may drive through them without any inconvenience. The Native quarters seldom get help from the Police, and when it is received, it generally arrives when offenders have completed their wicked work and are fairly gone. The beggar-nuisance is another evil from which it is the duty of the Police to protect the public. The European portion of the public does get this service from the Police. But beggars of all sorts are allowed to annoy the Native population as much as they please. The Police pay not the slightest attention to this matter. In short, though the Rules and Regulations by which the Municipal affairs are conducted are one and the same for all, they are administered in different ways as regards Europeans and Natives.

XIII. The *Samsher Bahadur* of the 6th May (received on the 12th) complains against the Ahmedabad Municipality for not maintaining proper order at the public water-places. At all these places when water is let out, such crowding takes place, that women who go there to fetch water are unable to get it. A great deal of beating, pushing, and quarrelling goes on. Heads as well as pitchers are broken. Many get their clothes torn. A person who throws a piece of bread among a number of hungry dogs, in order to see them fight with each other for it, is not believed to be actuated by a feeling of humanity, but with a wicked desire of amusing himself with the misery of others. The Ahmedabad Municipality, says the *Samsher Bahadur*, is perhaps induced by a similar desire to adopt the present mode of supplying water to the town. The Commissioners must have often seen these disgusting scenes. If they really have the good of the public at heart, they will give their attention to this subject, and try to remedy this evil as soon as possible.

The same, referring to the Bill now lying before the Viceregal Legislative Council for consolidating and amending the Acts on Criminal Procedure, remarks that every time the Law on this subject is changed, the powers of Magistrates and their Assistants are increased. The Criminal Procedure Act of 1861 conferred much greater powers on Magistrates than they had under the older Laws. And the proposed Law also contemplates increasing their powers still more. It is notorious how imperiously Magistrates conduct themselves and exercise their powers in the Mofussil. Even the smallest District Magistrate acts in his District as if he were a Nawab. He enjoys powers which are not enjoyed even by the Governor of a Presidency. If these augmented powers were always conferred on competent and considerate men, there would be very little to object to in this matter. But when it is recollected that Assistant Magistrates are invariably raw young men who have just arrived in the country, and who are consequently ignorant of its people and their usages, and who moreover have to learn the duties of their new posts, no one can doubt that to invest them with great powers and to entrust them with the management of entire Districts is to subject the populations of those Districts to various injuries and inconveniences. After having noticed the important points in which the proposed Law differs from the existing ones on the subject, the writer proceeds to observe that these powers now proposed to be conferred on Magistrates are too great. The poor Ryots must always stand in awe of these officers, whose anger may often be roused by the merest trifles. Government should give some little attention to the comfort and liberties of its poor subjects. Let it make at least ample provision for facilitating appeals against the decisions of Magistrates. Let it not endeavour to hide their blunders and their idleness.

The same.—The people on the establishment of the Collector of Kaira have been following the evil practice of trying to injure each other secretly. They send to their superiors anonymous letters against each other through the post, and the wonder is that the Collector attends to, and is influenced by, them. The writer has heard that one named Lalla Anopashi, the first Karcoon of Kaparwanj, was to be promoted to the first Karcoonship of Ananda, and an order to that effect had been passed. But in the meantime, the Collector received an anonymous letter against this man, in consequence of which he cancelled the order and stopped his promotion. It is not proper, concludes the writer, to attach any importance to the dastardly attacks of anonymous writers.

The same of the 13th May also contains a leader against the Ahmedabad Municipality. "The Municipal peons detain Railway passengers at the toll gates at the entrance of the city to search their bundles, with the ostensible object of preventing the smuggling of any article on which duty is charged by the Municipality. But if the Municipal Commissioners," says the paper, "believe that any smuggling is actually prevented by this arrangement, they are much deceived. The arrangement results only in inflicting unnecessary vexa-

tion and delay on the poor passengers, without bringing any benefit whatever to the Municipality. A Railway train arrives at Ahmedabad at about ten or eleven P.M., and brings between two and three hundred passengers every night to the city. To search properly the bundles of so many people would certainly require more than twenty-four hours. But such a search is actually never made. The peons only search such bundles as they please. They are enabled to extort Pánsupári (small bribes) from poor passengers, who pay it as the price of being permitted to go unmolested." The writer boldly asks the Municipal Commissioners to inform him how much money they realize every day by this vexatious search. If five Rupees are realized every day, that is 150 a month, the Municipality must consider itself very fortunate. But even if it does realize that sum what an amount of annoyance and trouble it inflicts on the poor passengers. "The Ryots of Ahmedabad," concludes the writer, "are very tame and submissive, and therefore they put up with this annoyance and tyranny. But if a similar thing were attempted in a city like Bombay either by the Municipality or even by Government, certainly a great cry would be raised against such an oppressive practice, and the authorities would be compelled to give it up within a short time."

XIV. The *Chandrodaya* of the 4th (received on the 14th May) severely censures Mr. Kuvarji Cowasji, a Full Power Magistrate at Ahmedabad, for the vexatious and harsh manner in which he treats persons who go to the Government Treasury to get their currency notes cashed. Mr. Kuvarji is a man of suspicious disposition, and this has been aggravated by the following circumstance. Some time ago a person named Lálla Bhut brought a note to the Treasury to be cashed. The note was suspected to be fabricated, and on this mere suspicion poor Lálla Bhut was imprisoned for some days. The charge of fabrication, however, was not proved, and Mr. Kuvarji was censured for his unjust proceedings. A Newspaper called *Samsher Bahadur* sometime ago published a case illustrative of Mr. Kuvarji's suspicious disposition. Notwithstanding all this Mr. Kuvarji continues to annoy people as much as ever, and particularly when the Collector goes out into the Districts. Ever since the case of Lálla Bhut Mr. Kuvarji has become so suspicious that the very sight of a Note startles him. If the party, however, presenting a Note for cash be influential and likely to complain of his irregular conduct to his superiors, he quietly, though unwillingly, gives it the signature required before it can be cashed. But if he be poor and without influence, he is sure to be troubled and annoyed. If he gets his business done in the course of two or three days, he must be considered a lucky man. In order to escape this vexation and loss of time, people often cash their Notes in the Bazaar, even at a discount. This conduct of Mr. Kuvarji is sure to weaken the confidence of the people in the Government Currency Notes, about which they have already enough of foolish and strange ideas.

The same contains the cheering news that at Kerwad, a town in the Broach Zillah, a female school has been opened at the request of a public spirited Native gentleman named Gopall Chand Náránji. The school is conducted not only by a master, but by a young mistress, named Bai Jivkore Ratanji. This young lady is only about fifteen years of age, and of a well-to-do and respectable family. Unfortunately she has become a widow. She has received education, and she has resolved to devote her life to the education of her country-women. This school is examined every week by a committee of three respectable Native ladies, and is attended by a fair number of girls.

The same of the 14th May in noticing a Bill brought into the Legislative Council of the Governor General observes, that the Supreme Legislature proposes to increase the already large powers of Magistrates and their Assistants. But it is very hard to believe that the good results expected by the framers of the Bill will actually be realized. The Ryot already fears the Magisterial authorities much more than he ought to do, on account of the great powers they wield. He dares not complain against them even when justice is on his side, but submits tamely to their orders, however irregular they may be. Some of the Magistrates conduct themselves in the Mofussil as if they were great Rajás. And if their powers be still more increased, instead of being curtailed, the intelligent public can well conceive how much more tyranny and distress the poor Ryot will have to suffer in consequence of the change. The writer in conclusion calls on the Ahmedabad Association to send a petition to Government, remonstrating against the contemplated augmentation of the powers of Magisterial authorities.

KRISHNA SHA'STRI CHIPLONKAR,

Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
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REPORT

ON

NATIVE PAPERS,

For the week ending 23rd May 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Arunodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
VIII.	„ Chandra Prakásh	Do.	Fortnightly.
	B.—Mara'thi.		
I.	The Suryodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzara'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan.....	Do.	Do.
IV.	„ Wepar Mitra.....	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review.....	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur.....	Ahmedabad.....	Do.
XIV.	„ Chandrodaya.....	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá.....	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar.....	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A.

I. The *Indu Prakásh* of the 18th May contains a leader "On India and her great want."—"England," says the *Indu Prakásh*, "is at last awakened to a sense of duty towards her vast Eastern dependency. Some years ago, palpable ignorance on Indian matters prevailed in England. The apathy and indifference of the English public about India was so great that a Member could seldom make a motion in Parliament affecting her condition without its being a signal for many to retire. But now all is changed for the better. The English public has now begun to feel an interest in Indian affairs. Many English statesmen and politicians vie with each other in advocating her cause. An Association solely for the benefit of India has been formed in London by an influential and philanthropic portion of the English public, consisting for the most part of Members of Parliament. Newspapers and Periodicals in England, which until lately observed a profound silence on Indian questions, now teem with articles on topics directly affecting her well-being. Such are the times, and such is the happy change."

"But we have," continues the writer, "great misgivings as to our capability of profiting by the change. Our social condition is so much disorganized that we are quite unfit for collective action. Our Rulers are, it may now be presumed, prepared to grant us any boon, but are we ready to ask for it? All external remedies are ineffective to a constitution suffering from internal disorder. Hindu society is divided by internal feuds and jealousies, and cannot therefore combine for united efforts. There is nobody to ask for that which India at present urgently needs. We ought at such a time to discard all selfish motives and animosities, and unite in a common cause. This is the time to see whether patriotic and philanthropic Natives of India will unite strongly to advocate their just rights and privileges, and to ask them of the English public, which is, as is quite evident from their present conduct, so ready to concede them."

A correspondent of the same, subscribing himself "A Párnerkar" (an inhabitant of Párner), advises Government authorities such as Mamledars and others to give up the corrupt and hurtful practices of by-gone times. "Many of these functionaries take bribes, and buy articles of traders within their jurisdiction without paying their proper prices. This is the way in which they fleece the Ryots. We warn you" (Mamledars and others), says the correspondent, "of the ill consequences of your misconduct, which is sure to go before Government through the Reporter, unless you improve it in time. We know of some whose names we refrain from giving out unless driven by them to do so."

III. The *Dnyan Prakásh* of the 18th May. "One Govind Sakhárám, a Karcoon under a European sub-overseer at Nassick, named Stanley, who is now in Abyssinia, has made away with a sum of Rs. 2,300 by systematic frauds in official accounts. The Karcoon was prosecuted on a charge of criminal breach

of trust, but has been discharged by the Court of Sessions at Nuggur on his setting up a plea that he acted under the orders of his superior, Mr. Stanley.

The system of accounts of the Public Works Department is so thorough that a fraud in them can hardly escape detection. So many checks and counter-checks are imposed that the fellow could not have succeeded in defrauding Government of the large sum of 2,300 Rupees by false accounts, without the fraud being detected by the Head Accountant of the Executive Engineer, provided he examined them carefully. That so glaring a fraud should have remained unnoticed for a period of six months speaks unfavourably of the management in the Public Works Department." The writer calls upon Government to take serious notice of the conduct of the Executive Engineer and his Head Accountant, and to give the latter his deserved reward.

A correspondent of the same reiterates the oft-repeated complaint of over-crowding in Railway carriages. A limited number of them says he, being kept on the Reversing Station on the Bhore-ghauts, and the passengers who come up from Campoolee are shoved in, notwithstanding they be too few to accommodate them all, and consequently their sufferings are great. As long as the public remains supine, and the Government, as well as the Railway Company, indifferent to and careless of the comfort and ease of Railway passengers, so long is there no hope of the present state of matters being improved, and therefore the correspondent resigns himself to the mercy of God.

V. The *Mitrodaya* of the 17th May, in a leader on "The spread of Education in Native States," observes that, while education has been rapidly progressing in the territories directly under British control, the Native States are, in point of education, in the same state in which they were before the accession of British Rule. Who is to blame for this neglect? Is not the British Government, which professes to be wise and enlightened, and which exercises paramount sway over the whole of India, to be charged with indifference in this matter? It may perhaps be urged in its defence that according to the present political relations they cannot interfere in the internal affairs of the Native States. This argument does not appear sound. It is not at all necessary to bring authoritative interference to bear in this matter. Friendly advice given in a good spirit will abundantly suffice for this desirable object. The duty of a Political Officer stationed at a Native State is not merely to watch and report the conduct of the Native Chief, but to impress upon him the advantages of introducing the elements of good Government and general civilization. The instances of political officers who have discharged this important part of their duty are very rare, and the writer therefore joyfully avails himself of the rare opportunity of giving an account of the several successful efforts made by Colonels Keatinge and Anderson in the cause of education in Kattywar. He concludes by expressing a hope that Government may adopt means to create and encourage a spirit of emulation among political officers in reference to this laudable object.

The same, in another article, strongly disapproves of the determination of Government to create a third Revenue Commissionership in addition to the two already existing. The necessity of such an office has arisen out of the fact that proper attention cannot now be paid to several disputed judicial questions submitted to Government from the Native States. In order to supply this deficiency Government have thought it proper to appoint a third Revenue Commissioner, to divide among the three the present duties of the Revenue Commissioners, and to give them power to receive and decide appeals from the Native States within their respective jurisdictions, instead of appointing a separate officer for this important work. The appeals which these officers will have to decide will be of a nature requiring no ordinary amount of legal knowledge; how this can be expected from the Revenue Commissioners, whose duties are to be so various, it is difficult to imagine. Judging from the experience of the difficulties the Ryots are put to in getting redress at the hands of the Revenue Commissioners, it may safely be affirmed that there is no hope of the new work being satisfactorily performed by them.

It may perhaps be asked, "Does not one and the same Officer in Non-regulation Provinces combine in himself the functions of a Revenue and Judicial Officer?" To this, the writer replies that this arrangement is not without its evils, and Government being quite aware of them have appointed in those Provinces a separate officer called the Judicial Commissioner, to receive and try appeals from the decisions of the Subordinate Courts. As the state of Native Sanwsthans is perfectly analogous to that of Non-regulation Provinces, why should not the necessity of a separate Political Commissioner for the former be equally recognized?

From the appointment of such a Commissioner much good would result. The Ryot would be saved the trouble of constantly making petitions. Appeals would be made to this officer from the decisions of Native Chiefs or Political Agents, as they are now made in the Regulation Districts to the High Court from the decisions of District Judges. The parties would be at liberty to represent their cause in open court in the best light possible. By the Commissioner's being enabled to devote his sole attention to such matters, thorough justice would be administered; and the appellate authority, if competent, would exercise a powerful check upon Native States in matters of justice. He concludes by saying that if the creation of the Revenue Commissionership has not been determined on, Government should take into its consideration the difficulties of the Ryots, and consult their happiness, before finally sanctioning any arrangement of the kind.

VI. The *Arunodaya* of the 17th May.—"The recent despatch of Sir S. Northcote to the Governor General calling upon him to confer on competent Natives the more lucrative and honorable appointments hitherto held exclusively by Europeans, has caused great joy in the hearts of many. But the document is a mere dodge. The time is perhaps coming when we shall have to admit that

we have been very foolish in our premature praise of the Indian Secretary of State. Petitions have been made to the British Parliament by the East India Association in London, and by some public bodies in India, praying that Civil Service Examinations may be held in India as well as in England. The Indian Secretary foresaw that the subject was sure to come before Parliament, and that as that great assembly contains several sincere and true friends of India, it would not do to refuse the just prayer of the petitioners altogether, and therefore he wrote the above despatch to the Indian Government simply to enable himself to tell Parliament that as he had already anticipated the petitioners' wishes, and had made provision for the employment of Natives in posts of more responsibility and higher emoluments, there was no need to discuss the subject at all. Who can doubt," asks the *Arunodaya*, "that the above specious despatch was a mere trick resorted to to deceive the Petitioners by pleasant but hollow promises? How can one regard it in any other light? Have not many English gentlemen most freely admitted that Natives are competent for high and honourable posts; that it is not just to exclude them from the higher grades of service; that their promotion would improve the administration and make the Government more popular; that it is very natural that they should aspire to a more important share in the Government of their own country, and that as Government have educated them, it is its duty to give them opportunities of gratifying their just ambition? Have any of them, however, though quite able, done anything to bring their own professions into practice? Has the Secretary of State for India himself done anything in this respect, though he is by no means ignorant of the just claims of the poor Natives? When he saw that the monopoly enjoyed by his countrymen of the highly paid posts in the Civil Service was distantly threatened, and its emoluments likely to be shared by the Natives of India, he suddenly awoke to the importance of promoting Natives, and wrote the above despatch to the Government of India. How should this document be interpreted? Perhaps he wishes that it should be attributed to his generosity. For it apparently spares the Natives the trouble of preparing for and passing a difficult examination before getting high employments. But if the Natives foolishly view the despatch in that false light, and give up agitation, they may rest assured that they will also be spared the trouble of serving in any high and responsible posts. Have they not seen hundreds of Government Resolutions which, though declaring particular individuals eligible for particular employments, have never been acted upon? Those who have these employments in their gift never care for these Resolutions, but confer them on whomever they please. What guarantee is there for believing that the above order of the Secretary of State will receive better attention from the authorities in India? The Honourable Baronet at the head of Indian affairs at home cannot be ignorant of these considerations, and yet it is really sad to observe how he is of opinion that by simply sending the above despatch he will redress the grievance complained of by the East India Association, and other petitioners."

What particularly forces the writer in the *Arunodaya* to question the sincerity of the Indian Secretary in this matter is the fact that he objects to grant the reasonable and just prayer of the petitioners, that Civil Service Examinations should be held in India as well as in England. Is it as difficult to transfer the Civil Service Examinations from England to India as to transfer an oak plant from that country here? If the Secretary of State sincerely means to admit competent Natives into the Civil Service, why does he resort to such a round-about-way, instead of adopting the direct and straightforward one pointed out by the petitioners? Does he think that his proceedings in this matter are not seen through by intelligent people in India? If he does, he is mistaken.

The same. "The increase of the salaries of the lower class of servants in the Judicial Department has been under contemplation for several years. Meanwhile, in order to enable Government to sustain this additional expenditure, the duties on stamps have been greatly raised, and their proceeds for the last year have already been swept into the State Treasury. Under these circumstances it was a matter of some consolation to learn that the salaries of the lower class of servants in the Revenue Department had been actually increased by Government. But the joy of these unlucky recipients was not destined to last very long. The salaries were scarcely distributed according to the new scale when an order arrived from Government for its suspension. Those who happened to get their pay according to this new scale were made to refund the difference. Some say that the new scale was put into force before it had received the sanction of the Supreme Government, and that therefore it has been suspended only until that sanction arrives." This explanation does not seem likely to the writer. "Had the new scale been for the benefit of Europeans," says he, "Government would have possibly acted in the manner above supposed. But in the present instance Government is not likely to act in that manner. It seems more likely that the sanction will remain inoperative for some time, seeing that only Natives are to be benefited by it. The new scale, therefore," says the writer, "has not been only temporarily suspended but has probably been altogether cancelled."

The writer further points out the great inequality between the salaries of European heads of Departments and those of the Native Establishments. "All the real and hard work in every office," says he, "is done by the low paid Native subordinates, while European heads, who are so handsomely paid, only put their signatures to the papers ready prepared for them. There is not a single Collector who is so thoroughly acquainted with all the work transacted in his office, or even with any important portion of it, as to be able to conduct it independently of Native assistance. Thus the Native servant of Government is paid less and worked harder than his European colleague. It is often urged," says the *Arunodaya*, "that a Native servant is paid less because his wants also are fewer than those of a European. But it is a mere assertion, and no one has ever

tried to prove its truth. The wretchedness of their salaries often induces the Native servants of Government to make money by improper means, and they cannot be much blamed for doing so under their circumstances. Europeans, who boast so much of their honesty, would not act differently. Again are Europeans, with their princely salaries, altogether free from corruption? Let the Blue-book on Baroda Khatpatt answer this question."

VIII. The *Chandrodaya* of the 17th May passes a very severe censure on the administration of Sir A. Grant, in the same style in which it has been reviewed by the *Jagan Mitra* and the *Suryodaya*.

B.

I. The *Suryodaya* of the 18th May advocates the desirability of providing separate Railway carriages for women of higher castes. It should not be supposed, says the writer, that he is advocating a caste distinction in making this proposal. The grounds on which he rests his recommendation are very different.

Women of higher castes, who are generally cleanly in their habits and respectable in their demeanour, feel great disgust at sitting side by side with those of the lower castes, most of whom are, as a rule, dirty and addicted to many vices, and are very indecent in their deportment. By their filthy habits, their associations, their muscular strength, social status, and their low breeding, they are not only unfit but dangerous companions to the women of higher castes.

The difficulty of distinguishing the women of higher castes from those of the lower might be urged as a difficulty in the way of effecting this improvement, but the writer sees no difficulty of the kind. The Native clerks on Railway Stations would not find the least difficulty in making a distinction between them. If the Railway Company does not, says the writer, mind this suggestion, it is incumbent upon Government to interfere and to make this desirable improvement.

The same brings a grave charge against Sir A. Grant of vindictiveness. "Sometime ago," says the writer, "Mr. Narayen Mahadeva Parmanand personally applied to Sir A. Grant for the place of Reporter on the Native Press, when he was told that he would get the place on condition that he would disclose the name of the author of certain articles that had appeared in the *Native Opinion* against Mr. Kirkham, Head Master of the Bombay High School, or of the person who supplied the information contained therein. Mr. Parmanand fearlessly acknowledged himself to be the author of the articles in question, but declined to divulge the name of the person on whose information they were based. We have given out the story as we have heard it," concludes the *Suryodaya*, "and therefore we cannot vouch its truth, but if it be true, it will give our readers an idea of Sir Alexander's education and high birth."

VI. The *Vartmán Dípiká* of the 16th May observes that although several Acts have been passed in order to improve the Police of the country it is still in the same wretched condition in which it was some twenty-five years ago. For instance, take the Bombay Police. Before the time of Mr. Forjett, the inefficiency of that Police was too notorious to require any description. During his time, it was thoroughly re-organized and brought to a state of efficiency it had never before attained, but now it appears to be gradually lapsing into its former condition. The Police Department requires a radical reform. It is not at all necessary to give that Force military discipline. What is wanted to make it more efficient is to train it in the art of detecting crimes. At present the Police Force is recruited without any system. A man is not required to pass any test before getting employment in the Police. It not unfrequently happens that a menial domestic servant changes his broom for a policeman's baton. Again, before the new recruits are employed on duty, they are not taught their work, and hence their inefficiency. The writer therefore recommends that no one should be employed in the Police Department unless he knows how to read and write; and that after employment he should be for some time taught the duties required of him, before he is permitted to commence his regular work.

XV. The *Kalpataru* of 17th May understands from a reliable source that the property carried away by the robbery recently committed at Pandharpoor is estimated at five hundred Rupees, and not at a lac or a lac and a half, as reported in its former issue.

D.

I. The *Bombay Samachar* of the 23rd May contains a communicated article headed "The anarchy in the Kingdom of the Gaikwad." The writer in this long article very severely attacks the administration of His Highness Khanderao Maharaj, whom he accuses of reckless squandering of the State Treasury, and of equally reckless extortion of money from his helpless subjects. If he were called on to mention the Native State worst governed, and where injustice and tyranny prevail the most, he would mention the Kingdom of the Gaikwad. Even the most staunch supporter of Native rule, if he pays a visit to the territories of His Highness, and sees with his own eyes the unmitigated oppression practised upon the unlucky ryots, will involuntarily exclaim—O God, deliver the fruitful soil of Guzerat from this wicked tyranny! The reckless extravagance of His Highness has exhausted his Treasury, and he is mercilessly oppressing his poor subjects. The land revenues have been exacted in advance from the poor cultivators, and schemes are being contrived to raise money from every conceivable source. The Prince is himself ignorant, and passes all his time in sports, diversions, and luxurious enjoyment. His Karbharis, who are selfish and bent on enriching themselves, take advantage of his carelessness and ignorance. Several Talooka officers have been called to Baroda. Mr. Hárbá Dádá, the chief revenue officer

of His Highness, has been sent to the Talooka of Nowsari. The ostensible object of his being sent there is to inquire into the work of the Talooka Officers and to see whether they have received any bribes or practised any oppression. Nothing can be more praiseworthy than this desire in the Prince to see his subjects well governed, and to punish the corrupt and wicked among his officials. The subjects of the Gaikwar are, however, not so fortunate as to have their interests so carefully watched. The real objects of this ostentatious inquiry is to compel the disgorgement of the ill-gotten gains of the Talooka official and to sweep them into the State Treasury. The poor victims of oppression are not to get a single pie, nor are they to get any redress for the wrongs they have suffered. Several religious grants which have been enjoyed for many years are either to be resumed or at least to be curtailed, and several persons without any fault on their part are to be reduced to a wretched condition. "We therefore most humbly supplicate," concludes the writer, "the generous paramount British Government in behalf of the poor Ryots of His Highness to interfere to put a stop to the anarchy of this State, and to place its Government on a proper footing. By doing this act of benevolence, the English Government will make itself an object of sincere benediction poured forth from the grateful hearts of millions of poor persons."

II. The *Jam-e-Jamsed* of the 19th May, referring to the speech of Sir Stafford Northcote introducing his recent Bills into Parliament, observes: "The news that the Indian Secretary was to bring an important Bill before Parliament raised an expectation here that the Bill would contain some provision for holding Civil Service Examinations in India for the benefit of promising Native students. But that expectation has been disappointed. The Natives were not prepared for this disappointment at his hands. The very encouraging reply he returned to a deputation from the East India Association led the people of this country to hope that he would distinguish his administration by facilitating the admission of Natives into the Civil Service. No one suspected at that time that Sir Stafford was only one of those of his countrymen who make most magnanimous professions, but who never act in conformity with them. Sir Stafford asserts that the time has not yet arrived when it will be advantageous to open the Covenanted service to Natives by competitive examinations. But his assertion cannot be borne out by facts. In the few instances where Natives have been hitherto entrusted with high and responsible posts, they have satisfactorily acquitted themselves, and the Right Honourable Baronet himself has admitted the fact. The true reason therefore why he has not facilitated their admission into the Covenanted Service is not that which he has stated, but it is his desire to gain popularity with those of his countrymen who look upon that Service as their own patrimony.

In order, however, to console Natives under this disappointment, and to allay the agitation made in their favour, the Secretary of State for India has

promised to insert into his Bill a provision that if the Governor General in Council should think it fit to pass a rule for admitting Natives into the Covenanted Service, no obstacle should be placed in the way of his doing so. But it is to be observed here, that had the authorities in India been willing to do justice to Natives, and to employ them in high and responsible posts, there would have been little necessity for their carrying this matter to the Secretary of State for India. In disposing of high and lucrative places, the Indian Government is much influenced by colour and creed, and pays more attention to recommendations than to merit and qualifications. The high appointments in the Non-regulation Provinces are perfectly in the gift of the Indian Governments, but do they bestow many of these upon Natives? Under these circumstances it is about as reasonable to expect the Governor General in Council to frame any Law for admitting Natives into the Covenanted Service as to build a castle in the air. In conclusion the writer advises Natives not to despair, but to continue agitating the question till they get their natural and just rights as British subjects. (The *Bombay Samachar* of 20th May also contains a long editorial, expressing the same disappointment, and administering the same advice to Natives not to be discouraged, but to continue agitating the question.)

The same of the 21st May. The people of Bombay are dismayed to hear from Mr. Crawford that the Municipal taxes, under the heavy burden of which they are already groaning, are not sufficient for the conservancy of the town. The annual revenues of the Bombay Municipality are as large as those of an ordinary Native State, and perhaps larger than those of any great city even in Europe. The Municipal expenditure of the current year is to exceed that of the preceding one by three or four lacs of Rupees, namely, it is to amount to between thirty-three and thirty-four lacs. The sum is astonishingly large. It is too large for poor Bombay at this time, when it is lying prostrate under the effects of an unexampled commercial crisis, and when many of its inhabitants find it very hard to support themselves. What are the Justices of the Peace doing? Why do they not ask Mr. Crawford to keep the Municipal expenditure within some bounds? Where are the leading men of Bombay? What is the Bombay Association, which pretends to watch over the interests and welfare of the ten millions of this Presidency, doing? Are its members doing anything to relieve their own poor townsmen from the distress occasioned by the recklessly extravagant expenditure of the Municipality? After having made some further remarks on that Association in the same bitter tone, the writer proceeds to attack the Municipal officials, who are accused of reckless extravagance and glaring partiality towards the European inhabitants of the town. With all this expenditure, asks the writer, what has been done for the health and comfort of the poor Native inhabitants of Bombay by Mr. Crawford and by his precious co-adjutor, Dr. Hewlett, whose sanitary achievements have been trumpeted forth so loudly? One needs only to visit personally the Native and European quarters of the city to get a reply to the query. In the former he will see streets care-

fully kept clean and well watered; the provision of gas-lights and of Vehar water properly attended to. But if he visit the Native quarters he will see a very different state of things. The streets there are all dirty, with side gutters open, and filled with filth. The big boxes which are placed there for collecting the dirt and filth give out the most offensive smells and poison the air. The privies in these localities will be found in a very bad state. Though a tax at the rate of three per cent. is levied for paying the sweepers, the privies are not cleaned for days together. The public complaint against the bad state of the privies was never at any former time so general and so loud as it is at present.

Complaints have been uttered from time to time in the public papers, and attempts made to draw the attention of the Justices of the Peace to this subject, but no redress can be expected from these officers. The number of European justices on the bench is much larger than that of Native ones. Among the latter again there are several who are mere puppets, and of the rest many on account of official subordination to, or other relations with the Europeans, cannot act with independence. The European justices cannot be expected to oppose the present regime from which they and their countrymen derive so much benefit. Thus it is hopeless to expect that the Bench as now constituted will ever exercise a wholesome check on the Municipal expenditure, or correct abuses in the Municipal administration. The writer, in conclusion, recommends that the plan of a Town Council, consisting of members from all the sections of the community, be adopted, as is suggested by Mr. Cowasji Jehangir Readymoney, and he advises the Natives to agitate with the view of obtaining such a Council.

III. The *Samachar Durpan* of the 20th May earnestly calls on the people of Bombay to express their joy and thankfulness at the providential escape of Prince Alfred, the Duke of Edinburgh, on the Eastern Coast of Australia, from the murderous attempt of an assassin, by some public demonstration of loyalty and sympathy, as is the duty of all the faithful subjects of Her Gracious Majesty the Queen of England and Empress of India. (The *Bombay Chabuk* of 23rd May has an article on the same subject, expressing similar sentiments.)

The same of the 22nd May, referring to the approaching termination of Mr. Crawford's tenure of the office of Municipal Commissioner, expresses its surprise at the recommendation of some of its contemporaries, such as the *Rast Goftar* and the *Chabuk*, for the re-appointment of that gentleman for another term. It charges them with inconsistency, and in support of the charge adduces some quotations from their former issues, censuring the administration of Mr. Crawford, and contrasts them with their present favourable opinions of him. "We cannot attach any importance," says the *Durpan*, "to the opinion of writers who have severely censured Mr. Crawford for the extravagant Municipal expenditure and disapproved his regime, but who now, seeing that his term of office is

about to expire, turn out his admirers and begin to sing his praises. We are unable to account for this sudden change in the opinion of our contemporaries, unless we attribute it to some selfish ends." The Bombay Municipality has now developed into a grand Department, and its head ought to be changed, if not every year, at least every third year. In former times, continues the *Darpan*, generally rich and independent merchants were made Justices of the Peace. Now several educated Natives have been nominated to that dignified office, but what good they have effected nobody can tell. The writer is of opinion that as educated Natives aspire to get high situations under Government, they will not be able to do anything for the people. At the present time the poor taxpayers have no friend but God; every one seeks his own interest. Benevolence seems to have left this world. The poor, therefore, are obliged to suffer hopelessly. It is not only the heavy taxes they are required to pay, but they must pay them twice. But nobody minds it. Many poor traders are required to pay the gas-light tax, the police tax, and hálálkore tax for the house they dwell in, as well as for the house in which they carry on their trade.

VI. The *Chabuk* of 20th May, referring to the approaching termination of the term during which Mr. A. Crawford is to serve as Municipal Commissioner, and to the popular conjectures as to his successor, remarks—The bench have resolved to signify to Government their wish to have Mr. Crawford re-appointed. The *Chabuk* thinks that the Justices have done only justice in having come to this resolution. That Mr. Crawford has really improved Bombay in cleanliness, comfort, and appearance must be admitted by all, and "considering the activity and intelligence of this officer," continues the *Chabuk*, "we concur with the Justices in recommending to Government to appoint him Commissioner for another term. We have several times written against Mr. Crawford, when we thought it necessary for the interests of the public. But notwithstanding these occasional differences of views, we must do justice to his real qualifications and services, and express our opinion in his favour when occasion requires us to do so. If Mr. Crawford becomes Municipal Commissioner for three years more, he will complete his good work, and Bombay will become cleaner, more elegant in appearance, and free from dirt and filth. But, while thus voting in favour of his re-appointment, we must not omit to express our disapproval of the extravagant expenditure of Municipal Funds under his administration, and to call on him to be more careful in future. We admit that the city cannot be kept cleaner, and new works of public utility cannot be constructed, without more expenditure, and therefore it must be incurred without murmur. But the Municipal expenditure under Mr. Crawford exceeds due bounds, and presses very hard upon the population. But if Mr. Crawford would only introduce a proper economy into the Department hereafter, there would be no man better fitted for the place than himself. The Municipal Funds raised by taxing the people are entirely at the disposal of

the Commissioner, and he ought to be as careful in spending every pie as if it was spent from his own pocket.

The same contains a long editorial on Káttyawár, in which the writer depicts in vivid clours the present wretched condition of the Native States. The Chiefs of these states are generally given to opium eating, and to the pleasures of their zenanas, leaving the State affairs to be managed by their selfish and corrupt karbharis, who oppress the ryots. The chiefs cannot be said to be naturally incapable of better things, their present deplorable condition being the result only of the pernicious habits which they have inherited from their forefathers, but which can be removed by proper education and other civilizing influences. The article concludes with praise of Colonel Anderson, praise which that gallant officer so richly deserves for his benevolent exertions for the improvement of the province committed to his care.

XIII. The *Samsher Bahadur* of the 20th May.—"A rumour has been for some days current in the town (Ahmedabad), that some person has been distributing among the people eatable things containing poison. On inquiry the rumour has turned out to be true, and the police are upon the alert and trying to find out this diabolical person who takes delight in causing death and suffering to his fellowmen. It is wonderful that there are people so stupid as without hesitation to eat things offered them by an unknown person. The police have apprehended a man on suspicion, but it is doubtful whether he is the real offender."

The same has heard that another robbery of Rs. 36,000 has been committed near Virgaum. Within the boundary of Virgaum several robberies have been perpetrated recently, and it is a matter of regret that the police authorities cannot devise arrangements such as would efficiently prevent the escape of the offenders after they have completed their wicked work. The writer hopes that Mr. Mehetábhái, the energetic Foujdar of Virgaum, will suggest to his superior, the Police Superintendent, some means of remedying this growing evil.

KRISHNA SHA'STRI CHIPLONKAR,
Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
30*th May* 1868.

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REPORT

ON

NATIVE PAPERS,

For the week ending 30th May 1868.

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A.

I. The *Indu Prakásh*, of the 25th May, in reference to a speech delivered by Sir S. Northcote on the occasion of his introducing his two recent bills, makes the following observations:—"The English Government and its Officers are very sweet in talk, and quite otherwise in action. The Covenanted Indian Civil Service has been legally opened to Natives since 1833, but its regulations have been so beautifully devised, that during the last 35 years only one Native gentleman, after great exertions, has succeeded in getting admitted into it. But soon after this single Native gentleman had passed the necessary examination, the authorities introduced a sudden, inconsiderate, and unjust change into the Rules for the examinations, which has made it still more difficult for a Native of India to pass them with success. Recently a good deal of agitation has taken place, both in England and in India, with a view to induce the authorities to hold those examinations in the Presidency towns of India as well as in London. The Secretary of State for India has also showed a willingness (perhaps superficial only) to confer high posts on Natives. But when the actual occasion came in Parliament," says the writer, "the outward glittering gloss of talk wore away, and the true internal colour began to reveal itself. Sir Stafford Northcote declared that the present state of India was not such as to make it advantageous to hold competitive Civil Service Examinations there. He would however make some provision in his new Bill for facilitating the admission of qualified Natives into the higher grades of the service." "Though we do not clearly understand," says the writer, "the Right Honourable Baronet, we apprehend that perhaps he intends closing the very narrow opening by which the Natives of this country can now enter into the Covenanted Service, namely by competing with English candidates in England. The promised facility is simply intended to lull the agitation of philanthropic gentlemen in England. We have no hope of its ever becoming a real fact. There is no use in soliciting the English Government to recognize our just claims; a Government which has forgotten its own promises, and is about to sully the fair fame of the justice-loving British Nation. We must rouse and enlighten the generous and philanthropic portion of the English public on the subject of our grievances. Let our educated young men bestir themselves in this matter, if for no other reason at least for their own interest, and prove by acts that they possess a true public spirit and interest in the welfare of their country, for the want of which they are so loud in condemning their countrymen of old learning and of conservative ideas."

The same, in noticing the quarrel which is going on at Rutnagherry between the Deputy Educational Inspector of Rutnagherry and the Local Committee of the girls'-school there, remarks that whatever may be the importance of the error of the master of that school, which gave rise to this quarrel, the conduct of the Deputy Inspector shows that he has not made any good use of his education or good sense. Whatever arrangement the Deputy

thought proper to make for the improvement of the school, he ought to have made it in consultation with the Committee. He ought not to have dismissed the master, however great his fault may have been, without consulting the Committee on the subject. It cannot be said that Government, whom the Deputy represents, is the sole supporter of the school, nor even the chief contributor towards its maintenance. Government gives only as much pecuniary help to that school as is given by other contributors, and consequently cannot claim any greater right in its management. But even if the case were otherwise, the Deputy ought to have shown more consideration and courtesy to the Committee. It is a matter of great regret that officers like this Deputy should diminish the popularity of useful Departments, such as that of education, by a vulgar display of power.

The same contains a communicated article on the comparative merits and defects of the English and Native systems of Government. A Government is considered to be good when its subjects are contented, happy, and ready to prove their loyalty by any sacrifice on their part. In order to create and maintain such a strong sentiment of loyalty, it is not enough to make Laws and Regulations, even with the *bonâ fide* object of doing good to the country; but the officers whose duty it is to enforce those Laws and Regulations should take pains to make the ignorant Ryots understand their real spirit. Where the officers of the English Government only care to carry out the laws, without minding how the people are affected thereby, the people are generally discontented and wretched, but where they attend to the convenience of the people as well as to the spirit of the laws, the contrary effect is observed. The same truth holds under a Native government. If a Rájá or his Karbhári be a good man, and attends to the interests of his people, his rule is popular; but if he is otherwise, his subjects are dissatisfied. It is obvious, therefore, that a Government is good in proportion, not to the good laws it enacts, but to the good and popular officers it secures.

Among the officers of the English Government, there are a great many good men, but they are too frequently changed, have too little responsibility, and are too much under the restraint of law to show their good qualities to, and to become popular among, the people. None of these circumstances exist under a Native Government; under it a good officer is more fixed, has more power and discretion, and therefore can do more good to those under him. It is true that if he be a bad man, he can also oppress them more; but even a bad man has the fear of losing his place, if frequent complaints are made against him to the Chief. Under the British Rule, if an officer be clever and take care to satisfy the law, he can afford to defy any outcry a dissatisfied people can make. It has become the fashion now, says the writer, to decry Native Rule, and to describe Native States as hotbeds of unmitigated oppression and injustice, and the subjects thereof as thoroughly discontented; but to show the falsity of this general

opinion, he relates at some length a story of a little battle which was fought in 1854 between Sáth and Lunwárá, two small Native States in Rewa Kántá. It was a very remarkable circumstance that on this occasion, people of all castes, such as Brahmins, Kulaubís, Banias, &c., furnishing themselves with ammunition at their own cost, went uncalled to assist their respective Governments, and several of them even lost their lives. This surely does not show, remarks the writer, that the ryots of these states were discontented with their Rulers. People do not go so enthusiastically to help their oppressors and die in their defence. Has any one ever heard of the British Indian ryot having done anything of the kind? Again, the State of Lunwárá, while under its Native Ruler, was so well governed that it induced many people from the surrounding districts to come and dwell there, and thus the population of the State increased. Sometime ago, however, the Rájá died, and the British Government undertook the government of that State, which it is conducting according to its own system. It is not even a year since the change took place, but within this short time the merchants, traders, and ryots are so discontented with the new system that they are about to desert their houses, and to migrate elsewhere.

II. The *Native Opinion* of the 24th May, in an article headed "Forest Rights," says that the orders of Collectors and other Government officers prohibiting people from cutting down trees growing on their own lands, are neither legal nor in accordance with the common usages of the country. They have caused much discontent among people who, on account of their ignorance, supineness, or poverty are unable to resist them. The proclamation issued by the Right Honorable Mountstuart Elphinstone at the time of the British accession in 1818, most explicitly assured people that all their ancient rights and privileges would be scrupulously preserved and respected. Regulation IV. of 1827 contains a provision not yet repealed, which recognizes all prescriptive rights, and declares them as good as legal ones. Again the proclamation (quoted by the writer *in extenso*) issued in 1824 by Mr. Dunlop, the Collector of the Koncan, most plainly admits the right of the people to cut down trees growing on their lands. From these documents, it is obvious that the prohibitions issued by the Revenue Officers of Government against cutting down trees growing on one's own ground must be regarded as altogether unjust and oppressive. The writer strongly advises those who are thus prohibited to bring civil actions against the Collectors for interfering with their rights, and assures them of success if they adopt his suggestion. He concludes with citing some cases in which the parties successfully recovered their rights of cutting trees, and the Collectors were defeated.

III. The *Dnyan Prakash* of the 25th May, in a communicated article, brings prominently before the public the services of Mr. Gopall Rao, Foujdar in the District of North Canara. Notwithstanding his really praiseworthy and approved services, his claims to promotion in the recent re-organization of the

Police have been neglected. One of the two Inspectorships created in North Canara has been given to an inexperienced European, and the other to a Native Commandant, Mr. Subhanrao. As for the first appointment, nothing can of course be urged against it, because the nominee is a European. With regard to the second, a comparison between the abilities of Mr. Gopall Rao and the present incumbent is impossible. That he should not have got even the fourth class Inspectorship is a reproach to Government.

The writer adds, that Mr. Hadow, the late Revenue Commissioner, before his departure on leave, put down Mr. Gopall on the record for a second class Inspectorship. This official recommendation of the Revenue Commissioner may have been set aside in his absence through some Khatpat. If it is a fact, Government ought in justice to inquire into this man's unhappy case, and correct the error the Police authorities have committed.

VI. The *Arunodaya* of the 24th May, in an editorial entitled "Wetha" (impressed labour), calls the attention of the authorities to the objectional practice which now prevails in the Tanna Zilla of pressing labourers and carts into service. After dilating upon the universally acknowledged evils of slavery, and after attempting to identify it with forced labour, the writer proceeds to remark "When the Revenue Commissioners, Judges, Collectors, Superintendents of Police, and other European Officers are out on their annual tours, they send orders to keep ready a certain number of carts and labourers. These orders prove a signal of death to the inhabitants of the surrounding villages. Their forced absence from their villages entails immense family and other losses on these poor villagers. The superior Christian morality of these European officers ought to move them with pity at the sufferings of these poor ryots. If any of these officers were compelled by a Patell to write out an English petition for him, how would he feel? Would he not raise a great cry of oppression? Would he not get the Patell punished for criminal restraint under the Penal Code? He ought to treat the ryots as he would expect to be treated by them. If any one of the oppressed were to complain against these officers, he would perhaps, instead of getting justice, himself be punished for making a complaint. Had such a practice prevailed in a Native State, it would have been denounced on all hands as barbarous and oppressive.

The abovementioned Officers are allowed large travelling allowances in order to enable them to defray the expenses of retaining carts and additional servants during the greater part of their travelling season. But these enlightened and Christian officers, with a view to save money and fill their pockets, never regularly entertain labourers or carts, but through their official influence force poor and ignorant villagers to serve them. What would any one call such conduct? Is not forced labour analogous to slavery? If the British Government has been the foremost among the civilized nations of Europe in putting down slavery, why should it tolerate a practice which is only another form of

slavery, in its own territories in India? Government ought to inquire into this matter, and if it be found to exist, to eradicate this generally condemned evil.

B.

IV. The *Vritta Vaibhava* of the 24th May 1868 contains an article on "The generosity of the British Government in conferring high places upon Natives." Natives have, after much debate in Parliament, been, says the writer, declared eligible to the higher grades of the public service. A few Deputy Collectorships and Principal Sudur Ameenships and recently Judgeships of the Court of Small Causes have been bestowed upon them. But the aggregate number of such places to which Natives are appointed does not exceed 150 or 175 at the most, and they are, moreover largely shared in by uncovenanted Europeans. They bear no proportion to the entire population, nor to the increasing number of educated Natives in this country. So far as they go they may do credit to the British Rule; but no sensible man can assert that by conferring these comparatively few situations on Natives, the intentions of Her Majesty's Government have been carried out.

The writer then considers the question of the admission of Natives into the Civil Service: He says that Europeans naturally urge various objections to the admission of Natives into the monopolized Civil Service. If Civil Service Examinations are held in India, many Natives will pass those Examinations, and will, as a matter of right, share in the profits of the covenanted Europeans. But besides the Covenanted Service, are there not other high and lucrative places which could be given to Natives without exciting the jealousy of Europeans? Of these appointments only a few, say four or five, have perhaps been conferred upon Natives. There are not only no legal obstacles to giving Natives these places, but on the contrary, the Secretary of State has distinctly showed his desire in his recent despatch to the Governor General, to appoint Natives to these places.

"We will consider," says he, "why the authorities in India hold these appointments back from Natives. Are we incompetent to discharge the duties appertaining thereto? No, we are not. We have already proved our competency by a faithful discharge of the duties entrusted to us. Is there scarcity of competent Natives to fill such posts? No, there is not. Every year the Universities send out a large number of graduates. Then are we not fit to be trusted with responsible duties? Yes, we are. An instance of a man in a high post having acted treacherously can hardly be met with. The true reason then is, that we are black, Europeans are white; they have political power which we have not; we are supplicants, they are claimants. From all this we are compelled to aver that the ostensible object of the recent despatch is to show to Her Majesty that Natives are treated justly and impartially, that efforts are being made to ameliorate their condition, and in every way to bestow on them the benefits of a good and enlightened Government."

The writer in conclusion exhorts the authorities in India honestly to carry out the wishes of Her Gracious Majesty, and thus to strengthen the hands of Her Government.

II. The *Jagan Mitra* of 25th May, after recounting the manifold advantages arising from the establishment of a Postal system in this country, says that there is great disorder in the Postal Department in the Rutnagherry Zillah. "Our subscribers," says the *Jagan Mitra*, "do not get their numbers regularly. The same may be said of private letters sent through the post. Sometimes newspapers for two or three weeks are missed altogether. Such is the disorder in the Postal Department in this Zillah. What an immense loss is sustained by the Ryot in consequence of this disorder can hardly be estimated." The writer calls upon the Postal authorities to direct their attention to this great evil, and says that it is their duty to do so because they are handsomely paid for it.

A correspondent of the *Vritta Prakásh*, signing himself "Relwentil Prawáshí" (a traveller by Railway), gives an account of a misdeed of a Railway peon at the Táddeva Station at Bombay. "I came," says the correspondent, "to the Táddeva Station in order to proceed to Ahmedabad. There was a large crowd of passengers. It was very difficult to make way through it and to get admission into the Station without giving a small Dakshina (bribe) to the peon posted at the gate. I thought I should go in after the crowd was a little thinned without giving the peon anything, and stood there waiting. Meanwhile I saw a widow trying to go in, when the peon finding the dignity of his great office thus insulted, became exasperated, and beat her with his slippers, and gave her hard blows. The standers-by interposed in her behalf, and delivered her from the hands of that offended dignitary. Such is the conduct of the Railway Police."

D.

I. The *Bombay Samáchár* of 27th May animadverts very severely on the corrupt administration of the Native State of Porebunder. The Porebunder Government, says the *Samáchár*, cares much more for filling its coffers than for the comfort of its subjects, or for its own reputation. The sole guiding principle of the present administration is the acquisition of as much money as possible, no matter by what means or in what way. For this deplorable and reprehensible state of affairs, the officials are not much to be blamed. The source of the corruption is much higher. The officials act only according to the wishes of their master, the Ráná of Porebunder.

It is not a matter of wonder, if a Government so intent upon making money perpetrates injustice. A man named Sundarjí Virji died at Porebunder, leaving two widows, named Anandbai and Jamnábhái, who began quarrelling about their inheritance. The Ráná, receiving his shares, first gave his decision in favour of Anandbai, and then in that of Jamnábai. The chief felt so much interested in Anandbai, that he not only gave her permission to adopt a son, but procured for

her a loan of money from a merchant named Bhagwandáss Murárji, to whom the lady made over her estate in mortgage. This transaction took place in the Sanvat era 1907. Since that year to the Sanvat 1921 the mortgagee, Bhagwandáss, was receiving the rents of those estates. Subsequently the Rana changed his mind, and declared himself in favour of Jamnábái, and passed an order that all the property should be made over to that lady by Anandibái, who was kept as a prisoner in the house of her rival until her death. The estates which were mortgaged to Bhagwandáss were made over to Jamnábái without his knowledge. When the man to whom Bhagwandáss rented these mortgaged estates refused to pay him the rent, he brought a suit against him for its recovery in the court of the Ráná. The defendant has filed a reply that Bhagwandáss is not the *bonâ fide* owner of the estates, but has come into possession of them by fraud. After having made several remarks on the absurdity of this reply, the *Samachar* says, "we have heard that Bhagwandáss has made a complaint to the Political Agent, by whom the matter is to be investigated. If the Porebunder State is obstinately determined to conduct its affairs in this most disgraceful manner, the paramount British Government had better take its management under their immediate control."

II. The *Jam-e-Jamsed* of the 25th, referring to the letter of Sir J. Arnould to the *Bombay Gazette* in behalf of some Parsi lads, observes that it is very necessary that the Englishmen who come to India to fill high and responsible posts should possess, besides the requisite ability to discharge the duties of their respective posts, the other qualities requisite to ensure good government. They should feel a proper sympathy and kindness for the inhabitants of this country; they should have generous sentiments towards them, they should always try and be ready to do justice to them, and to procure the redress of their grievances. English gentlemen possessing these noble qualities contribute much more than great armies towards strengthening the British supremacy in India.

The same.—When gas was introduced into Bombay and a Gas Company started, the lamp posts were fixed at a shorter distance from each other than they now are. Consequently the streets were well lighted, to the great comfort and convenience of the people. But the lamp posts have been now taken from their old places, and are being fixed at much greater distances from each other. It is most necessary to keep the great public thoroughfares well lighted during dark nights. It was greatly owing to this circumstance that the wicked European murderers of the four Márwáris were apprehended by the Police. This work of removing the lamp posts from their old places and replacing them has been going on about a month, and it is not known for how many more months it will continue. Why is public money thus improperly spent, to the discomfort and inconvenience of the public? If this work is undertaken to lessen the Municipal expenditure, the means employed to effect that end are surely very costly, and to a great extent defeat the end itself. Again, to light the public streets well

at night is extremely necessary, and therefore it is not proper to make reduction in this particular item of expenditure, and to apply the saving to something else. Whatever that something may be, it should be undertaken only when all the really necessary works have been well attended to, and there is spare money available.

The same of the 28th May.—"A discussion concerning the introduction of gold currency into India has been going on for many years. Several of the great men who were consulted on the subject, and who had expressed their views thereon, have gone down to their graves. A great quantity of paper has been consumed, and after all this the country is as far as ever from getting the much wanted instrument of facilitating exchanges. Is it not very astonishing? God only knows what is the opinion of the authorities on this important question."

The same of 29th May, in noticing the Resolution Government has recently passed on the Report of Mr. Crawford, observes, that Government praises the Municipal Commissioner on the ground that, notwithstanding the increase in the population of Bombay, the death-rate has decreased during the last two or three years, and this decrease Government ascribes to the sanitary efforts of the Municipal Commissioner, but the writer in the *Jam-e-Jamsed* is at a loss to make out the facts from which Government infers that the population of Bombay has increased. According to persons best able to form an opinion on the subject, the town does not contain as many people now as it did when Mr. Crawford first took the Municipal management into his hands. In 1864, when Bombay was overflowing with wealth, the share mania raging, and the reclamation works carried on in the most enthusiastic spirit, people poured into Bombay from all sides. In those days, it was very difficult for people to get house accommodation here. It is patent to all who have any experience of the town that that difficulty has altogether disappeared. In some places where in those days five thousand people were seen at one time, not even fifty are visible now. Certain public streets, which were then so crowded as to make it very difficult to pass through them, appear almost deserted. Those houses, and particularly those Hindu cháls, where persons coming from abroad used to lodge, remain now quite vacant, and the cháls cannot now realize the rents which they did formerly. "We are strongly convinced," concludes the *Jam-e-Jamsed*, "that the population of Bombay has very greatly diminished during the last few years, and we recommend to Government to take the census of the town afresh."

The same of the 30th May, in noticing the approaching termination of Mr. Crawford's term of office as Municipal Commissioner, makes the following observations. Though Mr. Crawford has done something to improve the appearance of Bombay, he has done nothing more than was done before his time to increase its health or comfort, and therefore his administration cannot be said to have conferred any solid advantages on the city. In his time the Municipal

expenditure has increased five or sevenfold, and though it is as large as that of an ordinary Native State, it is not sufficient in his opinion, and would be increased if he were re-appointed. The principal sources of the Municipal revenue have been mortgaged, and money has been borrowed. New taxes of many sorts have been imposed upon the people. These proceedings of Mr. Crawford have filled the public with a deep and painful anxiety, and they say that if Mr. Crawford be re-appointed for another term, they are sure to be involved in more distress by the ever-increasing Municipal expenditure. They cannot believe that Mr. Crawford would be more economical in future. If the authorities care to know the opinion of the public they will hear it given with one voice on all sides, that Bombay cannot afford to have such a prodigal Municipal Commissioner as Mr. Crawford, but should have one who will value economy, and who will prefer really useful works to showy ones.

III. The *Samáchár Darpan* of the 29th May, referring to the order of Mr. Souter, Police Commissioner, prohibiting Parsi lads from playing cricket on the Esplanade, remarks: "We do not think that the lady (Mrs. Tighe) would have taken away the ball or made such a fuss about the matter, had the cricket players been Europeans. But the distinction between the white skin and the black skin crops up even in this question of an innocent game. We hope that the superior authorities will cancel this unjust prohibition, and permit the young players to resume their innocent and healthy play." (Several other Bombay Guzaráti papers of the week have expressed themselves in a similar tone against the order of Mr. Souter.)

VII. The *Rastgoftar* of 24th May has a leader headed, "The Railway Bridges." It says, the monsoon, that is the season when the Railway bridges give way and fall, is drawing nigh. According to the experience of the last few years, no rainy season has passed during which some of the Railway bridges have not fallen and embankments been washed away. The falling of the Railway bridges and the washing away of embankments does not mean only the destruction of works worth lakhs of Rupees, it means the destruction of human life, which is worth more than crores of Rupees; it means the utter ruin of several families. "By writing thus," says the *Rastgoftar*, "we are not raising any false alarm. Nor do we assert that disasters will positively take place every rainy season. But from the experience of past years they seem very probable. It is not unreasonable therefore to remind the authorities of the probability of disasters in the approaching season, and to ask whether they have taken any effective precautions to prevent them. While on this subject the mind necessarily turns to the line of the G. I. P. R. The bridges on this line have been ascertained to be in so bad a condition as to excite great apprehension. There have been great disputes as to the proper party to blame for this deplorable state of the works. Some assert that it is due to the roguery of the contractors, while others attribute it to the negligence of the super-

intendents. But the present is not the time for dispute, or for finding out the real delinquents. Whoever may have committed it, the mischief is an undeniable fact. All the bridges on the Nagpore line have been declared unsound, and unfit to be used. Several of the rest shake under a train; on some the train is required to proceed very cautiously. This state of things makes passengers very apprehensive for their safety, and the approach of the monsoons considerably adds to their fears. In order to remove this fear from the mind of the public," concludes the writer, "we beg to ask Government whether, in obedience to the orders which they issued some time ago, these bridges have been put into thorough and effective repair. A committee which was appointed to examine these works has completed its inquiry. We humbly recommend to Government to publish the results of that inquiry, and to let the public know the real state of the bridges and other Railway works. The requested publication will inspire confidence into the minds of the people, and relieve them from the apprehensions they at present entertain. It would also show them whether their Rulers are lazy, or take pains for their safety and welfare."

The same, in an article headed "The anarchy in the dominion of the Gaikwad," observes that His Highness Khanderao Máhárâj, by his reckless squandering, has reached the bottom of his state coffers. After having spent millions of Rupees in puerile and worthless sports, and stupid and ridiculous superstitions, he has now come to his senses. He has discontinued the distribution of alms to beggars, which cost him several thousands. He has also made other reductions. The state of his treasury is, however, far from being improved. He has called on all the merchants of Baroda to assist him with a loan, but all have declined to accommodate him.

Thus frustrated in his schemes of borrowing, he has commenced extorting money from his subjects by oppression and tyranny. He has raised to the Premiership his old friend, the son of a grinding woman, named Bháu Sindia, who in no way deserves that high and responsible post. This man's first act was to send for Lalubhái the Foujdar, who said that if he were invested with full powers, he would bring to the State Treasury no less than ten millions of Rupees. Accordingly he has been given those powers, and now they have commenced a regular course of oppression and tyranny on the poor subjects of the State. It is said that when a person is supposed to possess great wealth, he is sent for by His Highness the Gaikwad, who at once accuses the man, or his wife, or his daughter, of adultery, and threatens him that if he does not pay a given fine, he will be put to such and such a severe punishment for his supposed crime. On such pretences fines, varying from ten to fifty thousand rupees, are levied. The Patil of Titálwá, on refusing a large sum, has been put into prison, and the agent of a branch firm, on being applied to for money has run away, and the firm has been compelled to pay a fine of one hundred Rupees every day since the disappearance of the agent.

After having stated several instances of persons who have been either imprisoned or maltreated for not complying with the exactions of His Highness, and many of whom are British subjects, but have gone to the territories of His Highness for purposes of trade or business, the writer proceeds to make the following serious reflections:—

All these instances have been collected and published in the *Gujarát Mitra* by a respectable Native correspondent of that journal, which thinks that all these things must be well known to the Political Resident. "But what measures does the Resident intend taking," asks the *Rast Goftar*, "to remedy this anarchy?" "We do not vouch," continues the writer, "for the truth of all the statements made in the *Gujarat Mitra*. Possibly our contemporary is misinformed. But even if they are false, is not the Resident bound to inquire into them? If he finds them unfounded he ought to inform the public that they are so. But, on the contrary, if they are true the Máhárájá ought to be brought to his senses. There is nothing new, if a Native prince oppresses and tyrannizes over his subjects. But we had hoped that no tyranny would have been permitted under the British supremacy. There is nothing wonderful, however, either in the tyranny exercised by the Gaikwad or in the supineness exhibited by the British Resident at his Court. The successor of Colonel Wallace has surpassed him in this respect. Since the time that he took the jewelled cloth to Bombay under his own protection, he has lowered himself in the estimation of many. The present Resident at Baroda has disappointed us. It is a matter of great regret that he has taken no trouble to improve either the prince, his Court, or the administration of the country. Nor has he exerted in the least the great power invested in him for the welfare of the poor millions who groan under oppression and tyranny. But the revelations made in the *Gujarát Mitra* ought never to be treated with indifference. If they prove to be true, they make out a very good case for the annexation of the Baroda State. If the Resident does not make any exertions to stop the anarchy in the dominion of the Gaikwad, he richly deserves to be removed from his high post."

The same, in another editorial, notices the speech of Sir S. Northcote introducing his recent Indian Bills, and expresses strong feelings of surprise and disappointment at the Honourable Baronet having done nothing to facilitate the admission of Natives into the Covenanted Civil Service, as he was expected to do from his recent despatch to the Governor General of India, and from other indications.

XIII. The *Samsher Bahadur* of the 27th May, in a long editorial on "The necessity of judicial temper in Judges and Magistrates," remarks that an officer whose duty it is to dispense justice should keep his mind as free as possible from prejudices or prepossessions against or in favour of either party. Thi sadmirable frame of mind, so essential in a judicial officer, is most conspicuously observed in the Judges of the High Courts, and in many of the Ses-

sions Judges and Magistrates, but in their Assistants and Deputies it is often absent. This qualification is as necessary as a thorough knowledge of Laws and Regulations, and Government should give as much attention to the possession of the latter quality as to that of the former in selecting persons for the above-mentioned places. The writer further observes that the pay of Deputy Magistrates is not adequate to the responsibility and heaviness of the work they are required to perform.

XIV. The *Chandrodaya* of the 25th May complains of the management of the Ahmedabad Municipality. The business of the Municipality of this town, says he, is conducted in a manner which no reasonable man can approve. This mismanagement the writer attributes to the fact that several of the commissioners are uneducated men. They have been selected only on account of their wealth. But how a man's being rich qualifies him to perform a public duty well, the *Chandrodaya* is at a loss to understand. What independent opinion worth consideration can be expressed on public questions by men who depend on the guidance of others in their own ordinary private affairs?

People particularly suffer very much in these hot days from want of proper management of the Municipal business. The watering and lighting of the streets are particularly essential to the public comfort and convenience at this season, and if the Municipality will be but vigilant, it can serve the public satisfactorily in these two matters. At this season people move out at night either for business or recreation much more than they do at any other part of the year. The dust is also much more troublesome in these days. The streets through which the Sahebs pass are properly watered, but the others are neglected. There are two more subjects to which the Municipality does not attend to as carefully and as considerately as it ought. The condition of the privies is very bad. The sweepers do not clean the privies of some houses even three times a month. They used to be somewhat more careful formerly when the Inspectors moved about, but it seems that Inspectors have been prevented now from moving, and the sweepers have again lapsed into their usual carelessness. In the supplying of water, the same mismanagement prevails. The present arrangement interferes with the religious scruples of the people. The lower and higher castes are required to take water from the same cisterns. Many of the members who are Hindus must be anxious to remove this inconvenience, but finding that they do not carry influence in this matter, they do not feel courage to propose any remedy. The sweepers, Musalmans, and other castes ought undoubtedly to get water, but separate cisterns should be prepared and assigned to them. To cause inconvenience and discomfort to a large number of people for the sake of a few is no small cruelty. Thus the Municipality levies taxes upon the people, but does so little for their convenience and comfort.

XVII. The *Khera Vartmán* of the 27th May says that the road between Khera and Mater is in a very wretched condition, and causes much inconve-

nience and discomfort to passengers. The writer, therefore, calls the attention of the authorities, and requests them to remedy the evil.

A correspondent of the same, writing from Dhari, says that the sepoys of that station have no sufficient house accommodation; though they can manage somehow during the fair weather, they will be put to great inconvenience when the rains set in. The Senapáti, or Commander-in-Chief of his Highness the Gáikwad, is requested to take measures to supply the want in question.

The same complains that though the pay of the Siddi corps of His Highness the Gaikwád has fallen into arrears for four or five months, still the Senápati is not pleased to distribute it to the poor men, who suffer much from starvation. They cannot buy enough on credit from shopkeepers. The consequence of this system is that the stronger and younger men give up service and go away, and only the incompetent and useless ones remain.

The same learns from his contemporary, the *Kattywar Samachar*, that Mr. Bapu Miyá, the Karbhári of Manglore, is guilty of much oppression. It is said that one day some four or five young Musalmans assaulted some respectable ladies, wives of merchants, in a street, and robbed and insulted them. Notwithstanding this grave and serious charge, the fellows were allowed by the Miyá to go without even an inquiry.

KRISHNA SHA'STRI CHIPLONKAR,

Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
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REPORT

ON

NATIVE PAPERS,

For the week ending 6th June 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Suryodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Mara'thi.		
I.	The Arunodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

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	C.—Anglo-Guzara'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan.....	Do.	Do.
IV.	„ Wepar Mitra.....	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review.....	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur.....	Ahmedabad.....	Do.
XIV.	„ Chandrodaya.....	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá.....	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár.....	Rajcote	Do.
XIX.	„ Tíkákár	Ahmedabad.....	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar.....	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A

I. The *Indu Prakásh* of the 1st June observes that another Government as strange as the British can scarcely be found. If any Rulers wish to learn the great art of making magnanimous and high-sounding professions, and at the same time of acting in the most selfish manner under the cover of laws, they should serve as apprentices to the British Government for a few years. Few Governments can be found so averse to, or neglectful in adopting measures for, the true, immediate, and permanent welfare of their subjects. It is difficult to say how many Governments there are which like this British Government profess to be true parents to the Ryots, but act like step-ones. Few Rulers are so famous as the British for making a display of redressing grievances, but for acting at the same time as if they believe that it is their duty not to do anything of the kind. "People will be astonished," says the *Indu Prakásh*, "at this our plain writing, and some even will blame us. We cannot help writing in the above style. We assure our censors, however, that we yield to none in true and heartfelt loyalty, and a firm belief that British Rule is absolutely essential for the welfare of India. Neither are we ungrateful for the great benefits we have received from the British Government. But believing it to be the duty of a public journal to point out the faults and short-comings of the Government, for the good of both the Government and the governed, we are obliged to use the above strong language."

Some Hindus from Kota made a petition to the English Government against a tax imposed by the Chiefs of Mahomedan States on Hindu temples and Dharmashálás. It is not known whether the tax was intended to defray the expenses of the repairs of these buildings, or whether it was to go to the Treasuries of those Chiefs, nor is that knowledge of any material importance, says the Editor, to his argument. The Governor General, believing the Tax to be vexatious and likely to disturb the peace, disallowed it. This was all right. But has His Excellency ever bestowed equally prompt and liberal attention on similar petitions presented by his own subjects? From the above, a person unacquainted with the real state of India would fancy that the country under His Excellency's rule is very lightly taxed. But if such a person were to visit India, he would find her burdened with all sorts of taxes, imperial, local, and Municipal, taxes on religion—such as those on the pilgrims at Pandharpore, on the burning-grounds at Benares, &c.,—taxes on justice, on education, on trade, on commerce, on the necessaries of life, on luxuries, &c.

Now the question is "Are the people under the British Indian Government happy under all these taxes?" "Our kind Governors," says the writer, "answer the question in the affirmative, and say that if people do not feel happy they must be hopelessly stupid. But the poor people, being men, cannot help being unhappy under the present taxation, and other equally disagreeable circumstances. To part with one's money is never agreeable, but for a man to

part with it against his will, and to be almost impoverished in consequence, cannot but make him very miserable. It is an undisputed fact that the Indian Municipalities are a perfect and unmitigated nuisance. What can one think of the consistency of a Government which tolerates these Municipalities, while professing to rule India for the benefit of the Natives, which preaches liberalism to the Mahomedan Chiefs of Kota, and yet burdens its own subjects with an enormous taxation? Though it is convinced that the spread of female education, of the knowledge of European Medical practice, and of improved agriculture and arts, will confer real, immediate, and permanent benefits on its subjects, yet it will do nothing for their promotion. It professes that all its subjects are equal, and yet continues to give all its high posts with large emoluments and honour to Europeans only. Again who can say that it is not partial when it has to dispense justice between Europeans and Natives? It particularly boasts of its readiness to redress the grievances of its subjects and yet pays no heed to the complaints constantly made, not only by all newspapers but by its own officers, against the tyranny and oppression caused by Municipalities, the stamp duties, the tax on trades and professions, &c. To compel subordinate Native States to act according to the rules of a righteous policy, and not to observe the same in one's own conduct, is really shameful in a Government which professes to be civilized and Christian. We only ask our Government, in the language of the Christian Scriptures, to remove the beam from its own eye before it troubles itself about the mote in that of its brother; that is, before it attempts to free the subjects of Native States from tyranny, let it endeavour to render its own millions happy.

The same, in another leader, headed "Hints to the new Principal of the Poona Training College," observes that the appointment of Rao Saheb Nárráyen Bhai to the Principalship of the Poona Training College cannot be called a blunder altogether. It is true that a good knowledge of Sanskrit and Marathi is very essential in this officer, and that Mr. Narrayen Bhai does not possess this qualification in the same degree as his predecessor. Still the new Principal excels the late one in another important qualification. He knows, practically, what acquirements are really wanted in a vernacular schoolmaster. The rest of the article is occupied with hints given to the new Principal as to what he should teach, and how he should conduct himself towards his pupils, &c.

III. The *Dnyan Prakásh* of the 1st June is very sorry to hear several complaints made against Mr. Richardson, the Deputy Magistrate at Poona, on account of the dilatory manner in which business is transacted in his office. People, either as parties or witnesses, are obliged to pay hundreds of visits to his court. The writer is aware that Mr. Richardson has more business than he can attend to, still the delay of which people complain is much more than can be justified or excused by the above circumstance. Mr. Richardson is advised to take steps to remove the cause of these complaints if they are true. The *Dnyan Prakásh* has heard of some cases of very great delay, but he is not willing to publish them, until he finds that the above warning has proved ineffectual.

The same contains another leader, headed "An important suggestion to Government." For some time, says the writer, it was the fashion for almost every Native public writer and speaker to praise the English for their policy, industry, enterprise, and heroism. In short every thing English, except perhaps the English religion, used to be an object of admiration. This was very natural. The English were strangers in this country. Their ways and manners were new, and consequently seemed very striking. The English of those days contained among them a much greater number of great and good men than is the case at present. In process of time things changed. The English are more familiarly known now. The present generation of Natives apply a much higher standard in judging of their Rulers than their forefathers did, and consequently the present fashion is not to admire and praise indiscriminately every thing English, but to show that their are some things among Natives which are good and ought to be preserved, and that there are some things among the English which are bad and ought to be rejected. This seems to be the spirit in which the Native Press is conducted now-a-days. The journals which have not forgotten their duty, or have not sold themselves to any officer or to a rich man, are always ready to animadvert on any English officer when they find him committing any wrong. This vigilant fearlessness on the part of the Native Press is right and commendable, no doubt. But it sometimes results in representing acts as faults which are no faults at all, or in the exaggerating trifling ones. "We refer for instance," says the Poona paper, "to a recent order of Sir A. Grant raising the fees in certain Government schools. This order has been very severely commented upon by many vernacular papers. We do not mean to say that there is nothing objectionable in this order. But we do say that the order cannot be so bad that nothing can be said in its favour. Again, take the proceedings of the Revenue Survey Department in the Konkan. There may be much in those proceedings on the part of Colonel Francis and of Government which is objectionable, and deserves to be condemned by the Native Press. But we cannot believe also that those proceedings are so thoroughly unjust as not to admit of a single word being said in their defence. The evil we complain of is that the reading public sees only one side of the picture. We have not read a single word in favour of the above order of Sir A. Grant. The reason of this one-sidedness in the discussion of a public question is that the writers in the Native Press are not generally well-informed on the official side of a question. But if, for instance, Sir Alexander were kindly to state publicly the reasons which induced him to raise the fees in question, possibly a very different verdict would be passed by the Native Press on his order. We therefore suggest to Government to allow its officers to correct any erroneous criticisms on their conduct in the Vernacular Press. We must not be understood to mean from the above that we recommend that any great officer of Government, or its Secretary, should commence a public discussion with a Native Paper whenever the latter happens to criticize any public order or conduct

of the former. Such a discussion is neither desirable nor consistent with the dignity of great public officers. All we mean to suggest is that when a newspaper finds fault with Government or any of its officers through a mistake of fact, it should be corrected. But if its criticisms are a matter of opinion only Government or the officer criticized may well keep its or his dignified silence. Our object in making this suggestion is that now-a-days the Vernacular Newspapers are multiplying, and the numbers of their readers are rapidly increasing; consequently people reading newspaper criticisms unfavourable to Government or its officers, are impressed with views unfavourable to Government! Whenever these views are manifestly one-sided and the result of honest ignorance of facts, they should be corrected. This course will help to promote a better understanding between the governors and the governed, and will not, we think, entail any inconvenience on Government or on its officers."

V. A correspondent of the *Mitrodaya* of the 31st May, says that Government appear to be quite negligent of the Medical Department. Though attempts have been made to increase the salaries of almost all their servants, Hospital Assistants have not received their due share of the attention of Government. Their salaries are not commensurate with the hardships and troubles they are obliged to undergo. Being bound over to go to any of the British Territories in India where their services may be required, they are not unfrequently sent to Aden, and thence transferred to Hydrabad in Sind. Their sufferings while on field service are great. After halting at 10 A.M. they do not, like others, even get rest, but are obliged to attend on the sick soldiers, sometimes till six in the evening. Then only they get time to cook their food, or are sometimes compelled to live on parched corn.

The same also remarks that sometimes a Hospital Assistant is sent in independent charge of a detachment, but considering the abilities of the present Hospital Assistants as a class, it is not safe to entrust them with such responsible duties. Government should therefore take proper steps to hold out encouragement to this class of useful servants.

B.

I. The *Arunodaya* of the 31st May makes some remarks in connection with the first report on the Native Press. He regards the appointment of a separate officer to report on Native Papers as a matter of congratulation. Up to this time the Native Press attracted but little attention from the Government authorities. Of late the Native Press has made rapid strides and has considerably risen in importance; and these altered circumstances necessitated the appointment of a Reporter. Any important matter which may now appear in the Native Papers will go not only before Government, but before Her Majesty's Secretaries and Ministers, and before the public in England generally. And there is therefore but little chance of the Native grievances remaining unredressed. The days of indifference and oppression are numbered. It is a ten-

dency of the times that new measures are gradually resorted to to benefit Natives, and to protect them from oppression and tyranny.

The writer complains, however, that the English articles which appear in Anglo-Native Papers are not noticed by the Reporter, and therefore are never likely to go before Government unless Government subscribes for a separate copy of every Anglo-Vernacular Journal. But as this is not the case, the writer recommends that the Reporter should be directed to give summaries of the English Articles from Anglo-Vernacular Newspapers. This suggestion will not involve much additional trouble to that officer, though perhaps some additional expense. The consideration of a trifling expense should not deter Government from adopting the suggestion at once.

He further remarks that the mere giving of abstract summaries does not meet the object in view in creating this appointment. The reasons given in support of a proposition ought to be given at length in order to produce conviction in the minds of the readers.

The same objects to the existing rules for the examination of covenanted and uncovenanted European servants in the Vernacular languages. It is provided that a certain percentage shall be deducted from their salaries until they pass these examinations. The writer cannot help calling this rule absurd. A European servant, whether covenanted or uncovenanted, who has not passed his vernacular examination is not entrusted with the revenue work, but is allowed to exercise Magisterial powers. This is utterly selfish on the part of Government. Are the duties of a Magistrate easier than those of a Collector? Are the personal liberties and property of the Ryots less valuable than the Revenues of Government? It is probable that more serious consequences will result from the acts of an officer who does not know the language of those to whom he metes out justice than from those of such an officer exercising the functions of a Collector of Revenue. He therefore recommends Government to revise these Rules, and to provide that no officer shall be invested with independent powers until he shall have passed an examination in a vernacular language.

II. The *Jagan Mitra* of the 1st June deplores the multiplicity of laws with which India is at present burdened. During the last five years, this evil has greatly increased. The new laws enacted every year are often inconsistent with each other. Take for instance the subject of Civil Procedure. From 1827 to 1861 the laws that have been enacted are very complicated and contradictory, and are so numerous that it is not very easy to enumerate them here. The same may be said of the laws regarding Stamps and Limitations. Equally bad, if not worse, is the case of the criminal branch. Acts No. XLV. of 1860 and No. XXV. of 1861, though opposed in many points to the old Regulations, are very suitable to the present condition of the people. Even these, it is said, are threatened to be superseded by a fresh enactment. Such a state of things is productive of many mischievous consequences, and the writer therefore recommends Govern-

ment to declare at the time of passing an Act that it shall remain in force for a certain number of years.

IV. The *Vritta Waibhawa* of the 31st May recommends the appointment of Mr. Balkrishna Devráo, at present Head Accountant under the Collector of Ahmednuggur, to one of the Dufturdarships which will be formed on the contemplated re-construction of Districts.

The same says that the English School at Nuggur is shortly to be raised to the rank of a High School with a Head Master on a salary of Rs. 200 a month, and with some more Assistants on handsome salaries. The writer recommends Mr. Wamon Narayen Bápat, the present Head Master of that school, to the Head Mastership to the future contemplated High School. He has through his exertions thoroughly changed the condition of the school for the better, and is loved by his pupils and liked by the inhabitants. As a teacher he is very successful. Though he has not taken his University degree, this circumstance should not stand in the way of his promotion. In short he should not be superseded by a fresh B.A., or even M.A.

XI. The *Nyaya Sindhu* of the 1st June agrees with his contemporary of the *Vritta Waibhava* in the above recommendations.

XII. The *Shubha Suchaka* of the 29th May.—"A tigress got into a dwelling-house in the village of Sarkal Gawari, in the Sattara Collectorate. When this alarming news spread, the villagers assembled together, and first with much skill and courage succeeded in getting out all the inmates of the house. But as no weapons could be had in the village, they could not attack the fierce brute and therefore sent for succour from Sattara. In the meantime the animal got alarmed and issued out of the house, and attempted to escape into the jungle. But the villagers, though armed only with sticks and clubs, bravely surrounded the tigress and prevented her from escaping. Though some of them were severely wounded, they persevered till people came from Sattara with weapons and killed her. Had there been weapons in the village, the villagers would have killed her without much trouble, and would have escaped being wounded. The men who came from Sattara and killed the beast with ease obtained a reward, while the poor villagers who did and suffered so much did not even get a word of praise from the authorities. The Editor suggests that some weapons and ammunition should be kept in the Chowdis of these villages in the custody of the Police, and the villagers be allowed to use them in defending themselves from the attacks of savage animals.

XV. The *Kalpataru* of the 31st May.—"On the 25th idem one Mr. Arnal (?) observing an engine-driver addressing his wife at the Railway Station with improper gallantry, was enraged, and beat the driver so mercilessly that he destroyed one of his eyes and fractured his skull. Blood ran from his head so profusely that it nearly covered his whole body.

Mr. Arnal (?) immediately went to his bungalow and shut himself up. Though the Foujdar and the Station Master went there, he would not open the door. On the following day after dinner, his wife gave him some liquid in a glass to drink. Soon after he drank it, he died. Some say that the deceased was much given to drinking, and the woman gave him some liquor only. It is very difficult to find out the truth in this case.

C.

I. The *Guzerat Mitra* of the 31st May reports an alleged murder at Gondevi. "If even the principal facts in the account we have received be true," says the Editor, "a most atrocious deed has been committed, with the connivance of the authorities. There is nothing however wonderful in the matter, because in the dominions of His Highness the Gaikwad, it must be considered as only one of thousands of such deeds. In the account itself there is nothing to make us doubt its truth, and therefore we have thought it our duty to publish it, and if the authorities conscientiously exert themselves, the crime may, even now, be detected. The chief facts of the case may be thus stated:—

"A Parsi lady named Nawájbai, the wife of Mr. Naoroji Dhunjibhoy Bhagat, had an enmity to and a constant quarrel with, another Parsi lady, named Meherbái, the wife of Mr. Bhicaji Bhimjibhai Bhagat, a maternal uncle of Mr. Naoroji. Friends of Nawajbai, who is now deceased, say that Meherbhai and her sister frequently threatened that they would get Nawájbái killed by witchery. Meherbai has a widowed daughter whom, it is said, she wished to marry to Mr. Naoroji, and hence she desired the death of Nawájbai. On one occasion a great quarrel took place between them, after which Nawájbai was taken by her parents to their own house. She was pregnant at the time, and Meherbai is said to have made an engagement with a midwife named Fatimá, who assisted Nawájbai at her delivery, that she would give her about 150 Rupees if she would introduce poison into the body of Nawájbai under the pretence of a medical drug, and thereby cause her death. For sometime Fatimá administered proper drugs, and every thing went on right, but one day the wicked woman put in some poisonous substance. On that very day Nawájbai experienced some sharp pain in her body and had a sort of dysentery, and after two days of a painful and sudden illness, died. Subsequently Fatimá went to the house of Meherbai and after having described how she had accomplished her wicked engagement, demanded the promised reward, on which some altercation ensued. They were quietly overheard by Meherbai's daughter, who was at some distance, and was supposed to be asleep. She was shocked at the wicked deed, and in her anger divulged what she had overheard to her neighbours. The story also reached the ears of Mr. Pestonjee Manokjee, the Foujdar of Gandevi. What measures this officer took," says the Editor, "or how he managed to hush up the matter, we will not give out at present. We will only recommend to the great officer of His Highness who is now making an official tour through the Talookas,

to make a thorough and searching inquiry into the truth of the above account. And he should inquire what depositions of witnesses have been taken by the Foujdár, the Wahiwátdár, and whether with the wish of hushing up the matter, or with the determination of finding out the truth."

D.

I. The *Bombay Samáchár* of the 1st June, in noticing the first report on the Native Press observes, that as Mr. Krishna Shástri Chiplonkar is a Marathi Hindu, it was a question how far he would do justice to the Guzaráti Press. But from his first report, it seems that he has given his attention to the Guzarati portion of the Press, and as a first attempt, it deserves praise. The mere reading itself of the Vernacular Papers appears to be a heavy work, and if Mr. Chiplonkar has other duties to perform besides that of reporting on the Native Press, he must be very much oppressed with the work. Though thus we regard favourably the first report of Mr. Krishna Shástri, we cannot give any decided opinion on the subject till we see more of his reports." In the opinion of the *Samáchar*, the Reporter should report observations and criticisms contained in the Native Press on the policy and administration of foreign Governments as well as on those of the British Government and of its feudatories. For these observations and criticisms will show how Natives compare the administration of the British with those of other powers, and what opinion they have of them. This kind of information, says the Editor, it is very important that Government should possess.

The same of the 4th June examines the criticisms made on the Municipal administration of Mr. Crawford by some of the vernacular papers, especially by the *Native Opinion* and the *Jam-e-Jamsed.* The chief fault, says the *Samáchár*, which his critics find with the administration of Mr. Crawford is that during his time the Municipal expenditure has immensely increased. It is, however, admitted by all that the various changes and improvements which Mr. Crawford has effected are beneficial and deserve approbation. But it is maintained that these changes and improvements have cost a great deal more than they ought. The critics have not shown any particular instances in which more money has been spent than necessary, or where it has been improperly spent. A general complaint that much money has been spent is sufficiently answered by a statement, equally general, that much work also has been effected. Again, in estimating the expenses of a work it is not enough to look to the actual expenditure on the work itself, but also at the expense incurred in overcoming the difficulties which lie in the way of effecting the work. Mr. Crawford found the Bombay Municipality in a state of chaos, and was obliged to work his way from the dark into the light. He had to organize a regular new Department, and must have had many difficulties and obstacles to encounter and overcome before he could get this Department into working order, and it is but just that large allowances should be made for these exceptional circumstances in judging of the success or otherwise of his administration. Those only who have actually organized such large

Departments as that of the present Bombay Municipality, can form a right estimate of the arduous nature of the work Mr. Crawford had to do. Then the writer adduces the Hálálkhore Department as an illustration in support of the above proposition. Before the time of Mr. Crawford, the people were obliged to depend upon the simple pleasure of the Hálálkhores or sweepers for the cleanliness of their privies. The sweepers very often struck work, and put people to great inconvenience and misery. But now if they neglect their work, people can make a complaint and can compel them to attend to their duties. But to effect this arrangement, a great many obstacles had to be met with and removed, and an enormous expenditure had to be incurred. "We are not, however, of opinion," says the *Samachar*, "that the present scale of expenditure should be kept permanently, nor do we maintain that the present expenditure cannot be reduced. We only say that a reduction in the expenditure should be asked after the Commissioner has had sufficient time for removing the obstacles in his way, and after he has put his newly-organized Department into proper working order. During the last three years Mr. Crawford has had to devote his time to the effecting of the new works and to the improving of the old ones. If re-appointed he will have time to think how and where he can effect reductions, and this work he will, from his experience, be in a much better position to do than any new man. Mr. Crawford should be told at the time of his re-appointment that people have begun to murmur against him on account of his enormous expenditure, and that he should use his experience in reducing it, and thereby lessen the burden of taxes on the public.

The same in another leader defends Mr. Crawford, and especially an official under him, named Mr. Yeshwantrao Balwant, from an attack in the *Rastgoftar* (also noticed in this Report). The charges brought against Mr. Yeshwantrao consist of certain vague insinuations, and of some plain complaints. People talk in various ways, says the *Rastgoftar*, against this man. People may talk in any way they like, but as long as they do not come forward and prove what they say, their talk is worthless. The complaints made against Mr. Yeshwantrao are that he does not know English, and still his salary is 800 Rs. per month, and that he has greater authority than that of the Assistant Commissioner. The first statement is true. But the duties assigned to Mr. Yeshwant are those of the Inspector General of the Municipality. He has to superintend certain Municipal works, and obtain information regarding them. In the discharge of his duties, the knowledge of English is of little importance. As to the other statements—they are simply not true. The pay of Mr. Yeshwantrao is Rupees 300 and not Rs. 800. He gets, however, Rupees 75 as carriage allowance. Nor is his official authority greater than that of the Assistant Municipal Commissioner. As to the statement of the *Rastgoftar* that Mr. Crawford shows great favour to Mr. Yeshwantrao, and entrusts him with many important works, no one can find fault with Mr. Crawford for this. It is very common to find a superior of a Department doing what Mr. Crawford is said to do in the case of Mr. Yeshwantrao.

II. The *Jam-e-Jamshed* of the 2nd June contains a very long article headed "Suggestions to Government regarding the petition presented to it for the re-appointment of Mr. Crawford as Municipal Commissioner." "We have heard," says the writer, "that some Europeans and Natives have made a petition to Government for the re-appointment of Mr. Crawford as Municipal Commissioner for another term. We do not know who these persons are, nor do we know what sanitary benefits these petitioners have enjoyed, or how much they care for the welfare of the general public. We also do not know upon what particular qualifications in Mr. Crawford, they ground their request for his re-appointment. It is not wonderful that Europeans, who have received so many benefits from his administration, should come forward to recommend his re-appointment. They are not the fixed inhabitants of this Island, nor have they any permanent interests here. All that they want is that the quarters they inhabit and the streets they pass through should be kept clean, well-watered, and well-lighted. When these things have been properly attended to, they think that the Municipal Commissioner has performed all his duties most satisfactorily, and done every thing that ought to be expected from him. They care but little whether the Native quarters of the town are dirty and full of poisonous effluvia, whether the streets mostly used by the Natives are not watered and not lighted, whether the property of Natives is heavily taxed, and whether articles of Native consumption become dear on account of the exorbitant duties levied upon them. Most of the Europeans say that India ought to be governed for the benefit, not of the Natives, but of a handful of their countrymen. Why should they then not sing the praises and recommend the re-appointment of Mr. Crawford, who has been spending for their convenience and comfort a sum of thirty lacs of Rupees, a large part of which is contributed by the Native inhabitants? But the Native public do not wish the re-appointment of Mr. Crawford. The reasons why they do not wish it," says the Editor, "have been fully stated in one of our previous issues." After having repeated most of the reasons, he goes on to observe, "This being the case, we are at a loss to understand how it was that even a few Natives were found to sign the petition in question. The Native petitioners must be men who prefer the good-will of their European friends to the welfare of the public, or who are connected with the Municipality, or who look for some advantage from the re-appointment of Mr. Crawford. It is the duty of all Journals," says the *Jam-e-Jamshed*, "to inform Government that it must not suppose that the petition in question represents in any way the opinion of the Native public, or shows that the re-appointment of Mr. Crawford would be in any way popular among the Natives."

The writer turns to the criticism of the Government Resolution on the Municipal report, expressing entire satisfaction on the part of Government with the administration of Mr. Crawford. "In passing this Resolution," says he, "the Government of Sir S. Fitzgerald has evinced its ignorance of the sanitary state of Bombay. Government appears to have bestowed praise on Mr. Crawford only

on the ground that he has added to the elegance of Bombay, and has well attended to the convenience and comfort of the European portion of its population. But had Sir Seymour taken the trouble to inspect in person some of the Native quarters, he would have seen how dirty they are, and thus would have formed a more correct idea of the measures which the Commissioner has taken to improve the health of the town generally. We have already shown in a previous issue," says the Editor, "that the diminished rate of deaths in Bombay is the result, not of any better sanitary arrangements, as Government erroneously believe, but of the actually diminished population of the town. Again, it ought also to be taken into account that it is not only in Bombay but throughout the Presidency that epidemics have been rarer, and consequently the death-rates have diminished. For this we ought to thank—not Mr. Crawford—but our Creator.

VI. The *Bombay Chabuk* of the 3rd June, in noticing in a very long leader, the order recently issued by Mr. Souter, prohibiting Parsi lads from playing cricket on the Esplanade, observes that Government often suffers from the perverse and irregular conduct of its officers. Even the just and beneficial laws of a good Government, if improperly enforced, produce evil results. Ignorant people have very little knowledge of the laws themselves. They infer what the laws are from the conduct of the officers who enforce them. Thus the real character of the laws is misunderstood, and an ill-feeling is created between the Government and its subjects. It is very seldom that officers of the higher grades are guilty of causing such mischief. It is the lower servants of Government who, forgetting themselves, and using as they please the brief authority with which they are invested, oppress and annoy innocent people. Subsequently the writer describes at length the circumstances which led Mr. Souter to issue the above prohibition. While giving this description he relates a story of a Parsi, who, according to him, was mal-treated by the Police without any cause. The said Parsi was walking on the road, when he was called by a European lady, who was driving, to the side of her carriage, and while he was talking with her the Police suddenly assaulted him, and, insolently dragging him off, put him under arrest without any inquiry. Subsequently, when an inquiry was made, nothing whatever was found against him, and the unfortunate man was released, but not without attributing to him some pretended misconduct. He was told that a black man ought not to approach a lady—that is, a white woman—in such a disrespectful way, and that he must be more careful, and not do so in future.

Such occurrences take place frequently in this Island, but the suffering parties never get their wrongs redressed. Wherever you go, you find that influence and authority carry everything before them. It is very deplorable that Natives do not come forward and demand justice when wronged. They remain quiet as if there existed no justice to appeal to. This supineness on their part encourages mischievous and narrow-minded officials to annoy poor and innocent Ryots.

The writer laments at further length in the same tone over the apathy of Natives in seeking redress for their wrongs. He concludes with the observation that had the cricketers been Englishmen their sports would not have been stopped without the sanction of higher authorities. But in this case the players were poor Native boys, and therefore the officials deprived them of their innocent and healthy recreation. It is fervently hoped for the honour of the good government that such occurrences may become as rare as possible.

VII. The *Rast Goftar* of the 31st May has a leader headed "The right hand of the Municipal Commissioner." A marriage procession with a band of musicians was passing on the Kalwadevi Road when the musicians, contrary to the terms of their license, played music when they ought to have stopped from doing so. A European constable, named Mr. Price, desired them to cease playing. A Native Municipal official, named Yeswantrao Balwant, tried to interfere. But the constable took the leaders of the procession to the Police, and the Magistrate is said to have reprimanded Mr. Yeswantrao Balwant. While the above quarrel was going on, Mr. Yeswantrao is said to have uttered certain expressions, which, if published, are not likely to prove false. It is said that Mr. Yeswantrao exerted himself very much in order that the musicians might be allowed to play on; that he said that he was the 'right hand of the Municipal Commissioner,' that he was a very great friend of the Municipal and Police Commissioners, and that he would get Mr. Price dismissed the next day. If all these expressions prove to be true, then the rumours which have become notorious regarding the Municipal Commissioner's connection with this man, deserve serious consideration. People say that this Yeswantrao, who was but lately only a stamp vendor, has obtained very great influence with the Municipal Commissioner, and now tries to impress on the people that he is the 'right hand' of that officer, by proclaiming so with his own mouth.

The public has nothing to do with the private friendships of the Municipal Commissioner, which he may contract with any persons he likes. But in his official capacity—with what sort of persons he is connected, from what sort of officials he receives help, and what salaries he pays them, are perfectly public matters, and as such, they are legitimate subjects of public criticism. People say many things about this man. During the last two years, he has been spending money very profusely, living like a millionaire, and boasting of his intimate friendship with the Municipal Commissioner. "We have no reason," says the *Rast Goftar*, "to believe every thing that people say on this subject. It is not improper, however, to ask the following questions:—Is this late stamp vendor the real 'right hand' of the Municipal Commissioner, or is he not? Does he, or does he not exercise a great influence over the whole of the Municipal Department? Does he or does he not manage to get any one he pleases employed in the Municipal Service, or to get any one he pleases dismissed from the same? Does he or does he not get a salary greater than that of the

Assistant Commissioner? If these questions can be answered in the negative, let them be so answered for the satisfaction of the public. But if they cannot be so answered, what is the reason of putting this obscure late stamp vendor over the heads of all in such a great and responsible department as the Bombay Municipality? Is he so very able? People say that he does not understand even a word of English. Then why is such a large salary paid to this man from the Municipal funds? These questions are put simply to elicit information. The Municipal Commissioner has increased the expenditure in his department to an enormous extent, and people every where complain of it, and point to this late stamp vendor as an example of the reckless Municipal extravagance. So let the Municipal Commissioner either give an explanation, or remove this useless burden from the Municipal funds."

The same has another leader, "How orders from the Secretary of State for India are attended to by the Indian authorities." In one of his recent speeches in Parliament, says the *Rast Goftar*, "Sir Stafford Northcote is reported to have said that the uncovenanted places, as a general rule, ought to be bestowed upon qualified Natives. In his late despatch to the Governor General (the Editor quotes a passage from the despatch) the Right Honourable Baronet expresses the same desire. This despatch must be regarded in the light of an order to the Governments in India. But an instance has just occurred which shows how careful the authorities in India are in obeying orders from England. After the arrival of the above despatch the situation of Chief Magistrate fell vacant here in consequence of the departure of Mr. Bickersteth. It is not a covenanted place. But in filling it up nobody even thought of giving it to a Native. As if the appointment of a native was altogether out of the question, and as if the place belonged to a European of right, it has been conferred on Mr. Connon. We have a very high opinion of Mr. Connon, and have no objections to him personally. We only ask why was not the place bestowed on a Native gentleman, according to the order from the Indian Secretary of State? To some this question may seem strange. How can a Native aspire to the situation of Chief Magistrate, which was once graced by the high-handed Corfield and by the unscrupulous Crawford? But we reply by another question, Why should not a Native get it? According to the late despatch of Sir S. Northcote a Native has a greater right to the place. Is there not a single Native gentleman qualified to do the duties of Chief Magistrate? Has Mr. Dosabhoy, as Second Magistrate, given less satisfaction than others? Is there no man in the whole of the Native Bar of Bombay, none in the large body of Native officers under the Bombay Government, competent for this place? The real reason why no Native gentleman was thought of on this occasion is just what has been stated by Sir Bartle Frere in his recent dissent. Though many Englishmen talk of the propriety and advisability of conferring high and lucrative posts on Natives, they will not act according to their own professions."

XI. The *Sunday Review* of the 31st May contains a short article on the Educational Department. "The prosperity of a country," says the writer, "greatly depends upon the quality and the extent of the education its inhabitants receive. Ignorance and superstition decline in a country in proportion as it advances in education. We cannot say," says the Reviewer, "that Government has done all that ought to be done in this matter. But we do say that the work of education is now progressing in this presidency, much more satisfactorily and vigorously than it did formerly, and that it promises to progress more day by day. Then after having compared the number of Scholars in the whole presidency with the population, and also the Government grant for education with its revenues, the Reviewer observes that the amount assigned by Government to this object is not at all commensurate with its vast importance. Popular education is a work on which very greatly depends the prosperity, the peace, and the improvement of the country, and Government therefore should not grumble at any expenditure for the furtherance of this work."

KRISHNA SHA'STRI CHIPLONKAR,
Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
13*th June* 1868.

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REPORT

ON

NATIVE PAPERS,

For the week ending 13th June 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Suryodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Mara'thi.		
I.	The Arunodaya.....	Tanna	Weekly.
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III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur....	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur....	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzara'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
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III.	„ Samáchár Darpan.....	Do.	Do.
IV.	„ Wepar Mitra.....	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
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IX.	„ Wepar Patra	Do.	On the China Mail days.
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XI.	„ Sunday Review.....	Do.	Weekly.
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XIII.	„ Samsher Báhádur.....	Ahmedabad.....	Do.
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I.	The Muferihul Kulub	Kurrachee	Do.
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III.	„ Lutifull Akhabar	Do.	Do.

A.

I. The *Indu Prakásh* of the 8th June accuses Government of indifference to the spread of European Medical knowledge and practice in this country. While it spends millions of money on the so-called Public Works Department, it does not think it worth its while to pay any attention to the above good work —which is more certain and immediate in its beneficial results—and if it ever pays any attention to it, it does so only to curtail the scanty grant it has given. The writer adduces as an instance the abolition of the Maráthi class till recently attached to the Grant Medical College. He particularly describes, in vivid colours, the miseries and hardships to which the students of the Grant Medical College are reduced, in consequence of there being no boarding accommodation attached to the Institution. The hours of study in the College are so curiously arranged that the poor students cannot get time in the course of the whole day sufficient to take their meals if they have to go to any great distance for them. Consequently they cannot avail themselves of the good boarding establishments in the town, but are obliged to procure lodging in the vicinity of the College. But this vicinity is mostly inhabited by a low and quarrelsome population, and the poor students sometimes get a sound thrashing. Recently a case has occurred in which a student was so severely beaten that he lay in the Hospital attached to his College for some days. Thus it will be perceived that a boarding house ought to be attached to this College, similar to those already attached to other Colleges. It is indispensably necessary for the popularity and prosperity of the Institution. Government ought not to refuse to spend a little money in giving this necessary accommodation to the poor students.

The same—referring to a rumour that His Excellency the Governor General contemplates issuing an order to the Railway Companies to the effect that there should be separate trains for Europeans and Natives; that the train for the former should move at a rapid rate but that for the latter more slowly, and should consist only of second and third class passengers—observes that the order is so far good as it provides two trains, one going more slowly than the other, and will vastly contribute, no doubt, to the comfort and convenience of Native passengers generally. But in the opinion of the writer neither should be exclusively allotted to any class, but any one should be allowed to use either, as he likes. Natives may have occasion to go by a more rapid train, and there is no reason why they should not be permitted to do so. The order is also objectionable inasmuch as it makes an invidious class distinction.

III. The *Dnyan Prakásh* of the 8th June makes some observations on the Public Works' Code. "The pecuniary interests of the officers," says the *Dnyan Prakash*, "in the Department are most carefully watched over. How the pay of the officers and subordinate servants in the Department should be charged, how the tentage should be calculated, at what rate horse allowance to different grades of servants should be given; these and many other things of a

like kind are very carefully provided for. But there appears no rule allotting works according to their importance to different grades of officers, that is, according to the present Code, the lowest paid officer can supervise the costliest work. Thus we have heard," says the *Dnyan Prakásh*, "that a work involving an expenditure of Rs. 70,000 was carried on and completed under the supervision of a sub-overseer temporarily employed. Although the Engineer officer occasionally inspected the works, they were chiefly under the overseer's eye. This state of matters is productive of very bad consequences. Mismanagement ensues, and the division of officers into different ranks become meaningless. An officer of a lower grade cannot as effectually watch the expenditure and check extravagance as one of a higher grade can.

VI. The *Suryodaya* of the 8th June contains an editorial on "The death of Theodore and its cause." "The conduct of Sir R. Napier subsequent to the release of the Captives was," says the writer, "quite opposed to the professions at first made by himself and by Her Majesty's Government. When the object of the expedition had been accomplished, what reason was there to call upon the late Abyssinian King to surrender himself? Theodore certainly set at defiance the first principles of International Law when he imprisoned the representatives at his court of a foreign independent sovereign. But barbarism was an extenuating circumstance in his case. But on what grounds can the enlightened British Government, which pretends to a deep knowledge of Law, be justified in breaking its own word, pledged at the time of undertaking the expedition? Why did the General act contrary to his own proclamation issued to the people of Abyssinia? Was it because he found a weak opponent in Theodore? It was a fortunate circumstance that he was a fool. If he had been otherwise he would not have given up what he had in his hands, in the hope of escaping from the attacks of the British army. Had he taken the prisoners to a very difficult Fort, or had he wandered through the country, what would have been the hardships and sufferings of the British army? Would they have ventured to advance even a step further, if he had threatened to slaughter the British prisoners. When the letter calling on him to surrender reached Theodore, he was so much exasperated that had the prisoners been with him, he would have dealt with them in such a way as might have been apprehended from his ferocious character. Many Newspaper writers, more patriotic than just, have extolled the conduct of the Abyssinian hero, but any impartial future historian of India will certainly designate it as a case of utter breach of faith, ignoring all principles of International Law."

The same objects to the way in which the work of the Reporter on the Native Press is at present carried on. He says that the Reports do not appear as rapidly as they ought. The report for the week ending 25th April last has just come out. It is desirable that Government should be informed as early as possible of the discussions of the Native Press on topics of present interest.

When they become stale they lose their importance, and consequently their interest. Another evil follows from the delay that now takes place in publishing the weekly reports. Many important Bills are passed by the Legislative Council of the Governor General before the Native Press is allowed time to criticise upon them. The recent Contagious Diseases Act may be cited as an instance in point. The Bill of the Act was before the Imperial Legislature for so short a time that it was passed into Law almost before the Native Press had time to offer its views on it. Such is the haste with which the work of the Legislature is carried out, and such the tardiness with which that of the Reporter is at present performed. One of these two alternatives must therefore be adopted. Either an impetus must be given to the slow work of the Reporter, or the undue haste of the Legislature must be checked, otherwise no good will accrue. But as the Bombay Government cannot control the action of the Imperial Legislative body, the Reporter should be made to get through his work with a little more rapidity. In order to effect this, the writer makes the following suggestions. The Reporter should be removed from the subordination of the Director of Public Instruction, and should be made an independent officer. He should be required to have his reports ready by the end of every week. His office should be stationed at Bombay, there being many conveniences regarding printing, &c.

He further on suggests that the useful English articles in the Anglo-Vernacular Newspapers should be reproduced in the Reports, or that abstract summaries of them should be given; for this reason—that those for whom these articles are intended do not get the papers containing them, or that they do not think it worth their while to read them. He therefore suggests that a journal of the size of the *Mitrodaya* should be started, embodying the English summaries of Guzaráti and Maráthi articles, and also the verbatim reproductions of English ones. If this suggestion be acted on, the opinions and views of the Native Press can easily be found in one and the same place. He concludes with a third and last suggestion, that copies of these Reports should be given to Newspapers, many of whom would be very willing to buy them, but such a traffic is not perhaps consistent with the dignity of Government.

B.

I. The *Arunodaya* of the 7th June, in a leader headed, "Which are the more moral race, Natives or Europeans?" indignantly rebuts certain assertions made by Mr. Trevelyan and the Secretary of State for India in Parliament, regarding the alleged want of morality among Natives. "Is there any sense," asks the writer, "in the boastings of Europeans, who pride themselves upon their superior morality? History tells us that those who now plume themselves so much upon their morality were once the most corrupt of nations. Are the Judges, the Collectors, and the Members of Parliament moral? Have even the Prime Ministers of Queen Victoria always been moral? What is the meaning

of such expressions as 'The office was sold to the highest bidder,' which we meet with in history? It was lately published in the Newspapers that a certain member of Parliament showed partiality. Is this an act of superior morality? A certain Political Agent committed suicide on account of his corrupt practices having been generally believed and talked of. Is this a specimen of superior morality? Not even a child would listen to these as moral acts. The opponents of the Native cause would assuredly declare all these things as old, and that no such things exist now.

"But what do the Natives do, to incur the stigma of being highly immoral. The greatest and the only charge that is brought against them is that they take bribes. Who would not, and who actually do not, take bribes? Do not Europeans take bribes? Did not the Civil Servants take them? The only reason that the latter do not take them now is that their salaries have been made so large that they get cart loads of rupees every month. This keeps them aloof from the temptation. From this why should it not be inferred that if Natives were to get as large salaries as Europeans they also would not make illicit gains. Are our Native Deputy Collectors and Small Cause Judges corrupt? None would dare to say so."

The writer further on remonstrates with Government, and advises them to conform their practice to their precepts, and not to deceive themselves into a belief that such double-dealing will continue to answer. The assertion that Natives are inferior in morality is literally false. In conclusion he suggests the appointment of a commission to decide whether the charge of immorality preferred against Natives is true. Such a measure he asks as a right, and says that if the accusation be brought home to them, it will convince them of the justice and impartiality of their Rulers.

The same understands that a great conflagration broke out lately at Boorhanpore, which destroyed about 1,500 houses, and cost the lives of twenty-five human beings. The principal sufferers in this calamity were Bohoris.

The same.—"While a petition presented under Section 434 of the Code of Criminal Procedure was being heard in the Court of Sessions here (at Tanna), the petitioners represented that the Honorary Magistrate who originally tried the case examined one of their witnesses, in their absence, on behalf of the prosecution, and recorded below the deposition taken. 'The accused declines to cross-examine the witness;' that they were allowed no opportunity of making their defence after the case for the prosecution had closed, and that although the accused requested the Magistrate to pass sentence on him, against which an appeal would lie, he passed such a sentence as was, under the existing law, unappealable. The officer who is guilty of committing these gross frauds in the public records, and thereby cheating a superior Court, is a Full Power Magistrate. The Sessions Judge, at the request of the petitioners, called the

witness and examined him. The examination bore out the accusation of the petitioner. Then the Sessions Court called for certain explanations from the Magistrate, which it believed. What is the reason of all this God only knows! The petitioners offered to prove every one of the allegations they had made in their petition, and also to prove that the explanations submitted by the Magistrate were false, and were given with a view to deceive the Court; yet the Session Judge rejected the petition on the authority of these explanations only. Every one of the statements of the petitioners is literally true, and would, if inquired into, disclose the true state of matters. The name of the Magistrate against whom such tremendous charges were brought is Khán Bá-hádur Husein Mahomed, and that of the Sessions Judge who rejected the petition is Mr. Robert Hill Pinhey, now on leave in England."

C.

I. The *Guzarat Mitra* of the 7th June noticing in a long leader a somewhat warm discusssion which took place at one of the Meetings of the Municipality between Mr. Hope, the President, and Dr. Maneckji Kharsedji, one of the Commissioners, makes the following remarks on Mr. Hope:

"Mr. Hope has proved himself to be very industrious, careful, energetic, and ready of resource, but at the same time very impatient, hasty, obstinate, and despotic. Indeed there is no man without some imperfections or weaknesses. Moreover few officers can equal Mr. Hope in those good qualities which he possesses, but there are also few who have his defects in the same degree. But because Mr. Hope is a very meritorious officer, that therefore no imperfect works of his should be criticised, is an opinion which is inconsistent with the true duties of a public journalist.

"Few officers will be found who can bring as much moderation, carefulness, and sagacity to the conduct of any business as can Mr. Hope; and on more than one occasion, we have been forced to oppose him when he has taken an opposite course. An officer working hard for the benefit of the people may surely expect to get the reward of his labour in the approbation of his superiors, or of the public. Every one has this expectation more or less, and it is this expectation which induces most persons to labour to effect good things. Therefore there is nothing bad in Mr. Hope's wishing to perpetuate his name in connection with the Municipal improvements of Surat. But unfortunately Mr. Hope's possible stay in this town is not very long, and therefore he is very impatient to begin and accomplish great works in his time. But old things cannot be changed suddenly. Any attempt at a sudden change of this kind proves more harmful than beneficial. True improvements are always slow and moderate. They secure the maximum of benefit with the minimum of harm. Improvements are no doubt sometimes effected by the strong hand of authority, but

that is only when the evil to be suppressed is extreme. In such cases, the improver is opposed only for a short time, but the outcry soon subsides, and his ear is greeted on all sides by a chorus of praise and approbation. But ordinary improvements can advantageously be accomplished only by patience and perseverance. It was a want of attention to these considerations which led Mr. Hope once to make that strange and absurd statement that if a man wishes to be popular, he cannot hope to effect any improvement. We hope that this statement was made by Mr. Hope only with a view to show outwardly how little he cares for popularity, for we do not think that in truth, he ever acts on this principle. If he seriously holds this opinion, it is impossible to say how far he may be carried away by his enthusiasm for effecting Municipal improvements. But we are convinced that no one is more able than Mr. Hope himself to discover the hollowness of this opinion." Referring to his rather severe criticisms on the locality chosen by Mr. Hope for the Municipal office, the *Guzarat Mitra* observes—"We have made these criticisms as much in behalf of Mr. Hope as in that of the public. Those who only care to please him, and implicitly follow his lead, are not his true and permanent friends. They are mere flatterers and time-servers. They care very little what fame Mr. Hope leaves behind him, whether good or bad. When Mr. Hope calmly thinks over our suggestions, he may discover his errors, and it is better that he should correct them himself than leave them to be corrected by his successors."

The same, in another leader headed "Village officials," remarks that even the lowest officials in a village impress its inhabitants with great awe, and often misuse their power. A common Havildar or a Patel in a village assumes the dignity and exercises the authority of a Magistrate. The villagers ignorantly believe him to possess powers much greater than legally belong to him. They do not think it safe to incur his displeasure or enmity. It is really very difficult for these poor people to get redress for any wrong done to them by petty officials, who are encouraged by the above circumstances in their evil doings. An instance of a petty official abusing his brief power has lately come before the Session Court of Surat. The Patel of a village called Sadala, entertained an ill-feeling towards a barber in the village. The latter one day happened to have some warm words with his father on which pretence the former accused him of abusing and assaulting his father, and on that false charge he bound his hands behind him and sent him to the Foujdar. That officer, fortunately for the accused, attentively inquired into the case, and finding that the poor man had been falsely charged and ill-treated through mere malice by the Patel, committed the latter for an abuse of his official authority. The Patel was found guilty of the crime, and sentenced by the Session Judge to rigorous imprisonment for six months, and a fine of one hundred Rupees, in order to make an example of him, and to deter others of his class equally ill-inclined from such practices.

D.

I. The *Bombay Samachar* of the 9th June calls the attention of the authorities to the necessity for taking some effective measures to prevent the broils and mischievous frolics of drunken sailors in the Native quarters of the city. He says "It is but natural that men who are confined to the sea and the hard discipline of a ship should feel a sense of freedom when they come on shore. But they abuse the short respite they get from their hard labour, and prove too frequently a great curse to the Native inhabitants of the town by their rude and lawless pranks. They often endeavour to tease Natives by falling on them, or by snatching things from their hands. They sometimes enter private houses or public shops and create disturbance or mischief there, and the Native owners are often obliged out of self-defence to beat them out of their houses or shops. They often assault even Native women. If an application for help be made to a Native policeman, he only refers the applicant to a European constable, who cannot always be at hand. Whether the Native policemen do this under orders from the European Inspectors or of their own will cannot be ascertained." The writer concludes his long article by calling upon the Police authorities to adopt more effective means for putting down this evil for the sake of both the European sailors and the Native inhabitants.

II. The *Jam-e-Jamsed* of the 8th June—"Among some people of Bombay, such as the Parsis, the Mahomedans, &c. there is an old custom that when a death occurs in a family the friends and relations visit the house of mourning, and for their accommodation chairs and benches are placed in the front. No one up to this time has prevented these benches or chairs being placed for this purpose or has thought of demanding any fee for any one's doing so. From certain petitions made in the Police Courts it appears that some Municipal officials have demanded a fee of Rs. (3) three from some Mahomedans for placing benches in front of their doors for the accommodation of mourners. The writer does not know why the Mahomedans only should be asked for the fee. Perhaps the Municipal authorities are cautiously feeling their way in this new matter, and have chosen some poor Mahomedans in the first instance as convenient objects of their new exactions. A rigorous exaction of this fee would prove very oppressive, and would raise a great outcry among the people. There are a great many people so poor that they cannot afford to pay even for a funeral, much less can they be expected to pay this fee. To ask such people to pay the fee is in other words to prevent them from observing the ceremony of mourning. We do not believe," says the writer, "that the Municipal Commissioner is so cruel as to wring this odious fee from wretched people, but we hope he will prohibit the levying of it altogether. Natives are very particular about the performance of funeral rites, which are held by them to be religious obligations, and therefore the exaction of this fee will be regarded by them as an interference

with and insult to their religious feelings, and we once more request Mr. Crawford to give his serious attention to this matter."

The same of 9th May does not approve the prohibition of hired buggies and palanquins from passing on a new road on the sea-coast near the Rotten-row. Many persons are too poor to have a carriage of their own, and still they require the sea-breeze for the benefit of their health. These persons can enjoy it only in a hired carriage, and therefore the prohibition is very hard in their case. Again, the poorer classes of Natives, such as artizans and traders, are prohibited by the Police from passing on that road. This prohibition appears to the writer altogether unjust. All subjects of Her Gracious Majesty have equal rights and privileges, no matter whether rich or poor, black or white, or whether heathens or Christians, and no subject can be justly deprived of any of his rights. The reason assigned for this prohibition in the case of artizans and traders is that they are not orderly in their conduct. The *Jam-e-Jamsed* calls it a mere pretence invented by a certain class of Europeans, who feel a low jealousy towards Natives, and wish to remain aloof from them. The prohibition is also mischievous inasmuch as it will widen the gulf beween Europeans and Natives. The writer calls on the Esplanade Fee Committee to give their serious attention to this subject. (The *Rast Goftar* also has a leader on this subject, expressing a similar opinion.)

VI. The *Bombay Chabuk* of 10th June observes that an increase in the population of Bombay has caused an increase in the number of crimes, and has consequently augmented the work of the Police Magistrates. Again, the barristers and vakeels, when they find their cases rather weak, try to embarrass the Magistrates by their subtle reasonings on knotty points of law, and take up much of their time. The Magistrates are therefore obliged to postpone cases several times, and the public suffers much from this tardy course of justice. Sometime ago there was a rumour that the authorities contemplated establishing an additional Police Court at Girgaum, with a view to diminish the heavy work of the present Police Magistrates, and to enable suitors to obtain justice more speedily. But the writer has heard from a reliable source that this project has been abandoned, and it has been determined that the Police Court of Mazagon should be transferred to Girgaum, and located in a house which has been recently purchased by Government from Mr. Murarji Gopáldás. This transference, says the *Chabuk*, will inflict much hardship and inconvenience on those who are at present benefited by that Court. Most of the people who resort to that Court to seek justice live in the neighbourhood of it. The writer recommends, therefore, that Government will kindly establish a new Court at Girgaum, rather than transfer the old one from Mazagon to that quarter.

The frequent changes and absence either on leave or from sickness of the Magistrates is another source of delay. The new incumbents are necessarily obliged to go over the same ground again in cases which come before them, and

which have been postponed by their predecessors. Thus the poor suitors, who are often men of business, are forced to lose their precious time and to incur additional expense. Thus the English justice, which is in itself pure, gets discredit from these accidental circumstances, and the *Chabuk* therefore calls on Government, one of whose chief duties consists in endeavouring to preserve the dignity and honour of the Law in the eyes of its subjects, to take measures to remove the above evils. A Magistrateship is likely soon to become vacant in consequence of the probable transference of Mr. Chauntrell to the Secretaryship to the Commission of Inquiry into the affairs of the late Bank of Bombay. If a Native gentleman of distinguished abilities and legal learning, concludes the *Chabuk*, be appointed to the vacant post, the appointment would be universally popular.

VII. The *Rast Goftar* of the 7th June, in a leader headed " A Morsel flung to a starving people," notices the provision inserted by Sir Stafford Northcote in one of his recent Indian Bills for facilitating the admission of Natives into the Covenanted Service of India. After having given a full translation of the provision in question the writer observes that this concession is not likely to satisfy Natives. It falls vastly short of what they asked for in their petitions. The Secretary has flung this small crumb to the petitioners simply to silence them. At first sight the crumb appears very inviting, because the boon which can be won by Englishmen by a hard and difficult examination only, has been made accessible to Natives without undergoing the troubles of that test. And some perhaps will say that that is not a small obligation conferred by the British Government upon Natives. If the concession is examined more carefully, however, there will not be found much to be rejoiced at. Had Sir Stafford's Indian Bill contained a provision making it imperative on the Indian Government to appoint a certain number of Natives to those coveted places, the measure would have been really a very great boon. But the thing has been entirely left to the pleasure of the Governor General and the Local Governors. The question put by the *Indu Prakash* is very pertinent—What guarantee is there that the provision inserted in the Bill will ever be brought into practice? It is true that if the great Indian authorities are pleased, they have now power to confer covenanted appointments upon Natives. But if they be never pleased to do so, what then? The way in which the authorities have been disposing, up to this time, of high and lucrative places in their own free gift does not inspire Natives with a very lively hope that they will act more favourably towards them, and exercise this new power for their benefit. Thus the boon may look attractive, but there is little chance of its proving solid.

What the Native petitioners asked the English Government for, was not any exceptional favour to them, but only fair play and recognition of their just rights. It is much better to win what they want by hard labour than to obtain it by the favour of the authorities. There will remain a marked difference be-

tween the English civilians who will earn their situations, and the Native civilians who will get theirs as mere gifts from Government. The former will always envy and taunt the latter. Sir Stafford himself knows all this, and yet, instead of complying with the very reasonable and just request of the Native petitioners, and opening a straightforward way for their admission into the Covenanted Service, has adopted this roundabout and objectionable one.

The *Rast Goftar* then proceeds to notice the observations of Mr. Trevelyan that in qualities such as honesty, public spirit, independence, force of character, &c., which are very essential in high officers, and which cannot be tested by any examinations, Natives are inferior to Englishmen. The latter possess them from birth while the former do not. "This language," says the *Rast Goftar*, "suits very well the *Bombay Gazette*, but we did not expect to hear it from the mouths of Sir Stafford Northcote, and a son of Sir C. Trevelyan, one of the most disinterested friends of India."

The objections on the score of morality may be true with regard to the common masses of India, but they are not true with regard to those Natives who have received a careful and liberal education. Again the petitioners do not object, if Government makes it compulsory on every passed candidate, to go to England and pass some years there before he can be admitted into the service. "From all these considerations, we are forced to say," concludes the writer, "that the true reason why the Home Government has not complied with our modest and reasonable request is a very different one. It is this, that if the Civil Service Examinations are held in India, the Native candidates will pass in much greater numbers than is expedient, and that there will be too few places for the European candidates."

The same in another leader examines the defence (set up by the *Bombay Samáchár*, and noticed in the last Report) of the Municipal expenditure under the administration of Mr. Crawford. As there are on the one hand many things, says he, which can be said in favour of Mr. Crawford, so there are many things on the other which can be urged against him. The chief among the latter is that the Municipal expenditure has tremendously increased under his régime. The whole town has been complaining with one voice against his extravagance, which, the writer is sorry to observe, threatens to obscure the fame he has achieved by his great energy and activity. This question of the expenditure is the weakest point in the administration of Mr. Crawford, and the least susceptible of defence. No one objects to praise Mr. Crawford for the good he has accomplished, but it is not proper to attempt to defend him in a matter which can admit of no defence.

The Municipal expenditure has risen under Mr. Crawford to about Rs. 30,00,000. This sum is incredibly large. But it has been asked by the defenders of Mr. Crawford what particular items there are in the expenditure which

are improper? The *Rast Goftar* replies that the sum total is so dreadfully and astonishingly large, that no examination of details is necessary to condemn it. The Municipal expenditure before Mr. Crawford's time amounted to five or seven lacs of Rupees. The sanitary condition of Bombay at that time was tolerably good. Under Mr. Çrawford the Municipal expenditure has risen from five to thirty lacs. Many of the Municipalities even in England spend much less sums. The Municipality of Calcutta, which is considered the Metropolis of the whole of India, does not spend even half as much as is spent by the Municipality of Bombay. The expenses of the Madras Municipality are only five lacs. Thus it will be perceived that the Bombay Municipal expenditure is beyond all bounds, and so out of all proportion that no reasonable man can approve of it. "And notwithstanding this we are asked," exclaims the writer, "to point out any particular part of the expenditure which is improper."

"When the expenditure of a Municipality goes beyond all proper limits, and exceeds that of other great cities, a complaint is naturally raised, not against any particular part of the expenditure, but against the expenditure as a whole. Another question is, 'Has Bombay gained any benefits commensurate with this enormous expenditure?' Every one admits that Mr. Crawford has effected several improvements. No one denies him credit for them. But if he has spent for them more than they ought to cost, they cannot justify the expenditure. The question is, not whether any improvements have been effected or not, but whether the improvements are proper equivalents for the money spent on them, or whether they have been too costly.

"The defenders of Mr. Crawford admit that the Municipal expenditure under his administration has been more than the works he has achieved can justify, but claim for him indulgence at the hands of his critics on the ground that he was at the beginning a new man, that he had to organize a new and large department, and to encounter and overcome numerous difficulties. But this excuse of want of experience," observes the *Rast Goftar*, "was a proper and weighty excuse during the first year of his administration. It lost most of its force and was scarcely reasonable in the second year. But to advance it when he has completed the third, and with it his term of office, is altogether absurd. Every year Mr. Crawford promised to reduce the expenditure, and every year he found excuses to increase it, and thus his whole official term has been passed in giving promises which he never redeemed. Yet even now his supporters have nothing better to offer than simple promises.

"The Health Department alone costs seven lacs; that is, more than the whole expenditure incurred by the Madras Municipality. And notwithstanding this tremendous outlay, how unsatisfactory the condition of that Department is may be best shown by a reference to the Hálálkhore branch of it. This branch used to be adduced as one of the great improvements effected by the Municipal

Commissioner. But now it is admitted that even this branch is not in as satisfactory a condition as it ought to be. But the public is told that formerly people were obliged to depend simply on the pleasure of the Hálálkhores for the cleaning of their privies, but now if the Hálálkhores neglect their work a complaint can be made against them, and they can be compelled to do their duties. But in former times, remarks the writer, only two annas were paid to the Hálálkhore for the whole family. Now, instead of that trifle, every house is required to pay a heavy tax of three per cent. as the Hálálkhore cess, and still are the privies and the lanes of the town much improved in cleanliness? No. Many parts of the town are as reeking with filth as ever, and people from house to house are raising a cry against the carelessness of the Hálálkhores. It is true that a man can now make a complaint against his Hálálkhore, and can compel him to clean his privy. But for ten or twelve days the complainant must put up with the inconvenience and misery of a filthy privy. And again, soon after this redress has been obtained the Hálálkhore falls again into carelessness. Thus the gist of the present Municipal management is that if a man wants to have his privy clean, he must give up his other business, and take to making complaints week after week to compel his Hálálkhore to attend to his work. This is the return," concludes the *Rast Goftar*, "which people get for the Hálálkhore cess. Thus this department, instead of being an illustration of the effectiveness of the Municipality, is in reality an instance of its uselessness."

XI. The *Sunday Review* of the 7th June makes a very severe attack on the Municipal administration of Mr. Crawford. The Reviewer accuses Mr. Crawford of extravagant expenditure of the Municipal funds, of having done little in comparison with the increased sums he has spent, of having attended more to works of show, than to those of utility, of partiality in being more careful for the convenience and comforts of the Europeans than for those of the Natives, of having given contracts for works to European contractors in preference to Natives, though the latter offered more advantageous terms than the former, of having conferred high and lucrative appointments on incompetent persons, &c. He also accuses the Justices of the Peace of incompetency, or of careless indifference to their duty of exercising a proper and effective control over the Municipal expenditure. At last, referring to the petition by some Europeans and Natives for the re-appointment of Mr. Crawford for another term, he says that this movement in favour of Mr. Crawford is only confined to the friends of that gentleman, and to those who are interested in the continuance of his administration, and should never be mistaken for an expression of the popular will in favour of Mr. Crawford." Almost all the matter contained in this article has been anticipated by other journals.

XV. The *Ahmedábád Samáchár* of the 5th, received on the 9th, says that the case of theft committed in the Engineering Department, the Vakeel of the accused Parsi requested the Deputy Magistrate to show the warrant on the

authority of which the house of his client was searched, and his property taken away. The Deputy searched for the warrant but it was missing. As the document is not forthcoming up to this time, the public ought to be informed what has become of it, or through whose negligence it is missing.

The same is thankful to observe that though the heat is so severe as to make the thermometer rise to 110 degrees, the public health remains quite satisfactory. Cholera and other diseases peculiar to the hot season are entirely absent.

KRISHNA SHA'STRI CHIPLONKAR,

Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
21*st June* 1868.

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REPORT

ON

NATIVE PAPERS,

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

For the week ending 20th June 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Suryodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Mara'thi.		
I.	The Arunodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzara'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan.....	Do.	Do.
IV.	„ Wepar Mitra.....	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review.....	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur.....	Ahmedabad.....	Do.
XIV.	„ Chandrodaya.....	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá.....	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
XIX.	„ Tíkákár	Ahmedabad.....	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A

I. The *Indu Prakásh* of the 15th June contains a very bitter and indignant reply to the injurious reflections cast by Mr. Trevelyan in Parliament on the character of the people of India. After giving a full summary of the speech of the Honourable Member, the *Indu Prakásh* observes, "Mr. Trevelyan tries to raise his countrymen to the very summit of morality and heroism, and to cast the poor Natives to the very bottom. We feel no pleasure in exposing the defects and faults of the English nation, to which we owe so much, but we are forced to do so, by the wholesale attack of Mr. Trevelyan on our nation. On such an occasion we cannot keep silence, and therefore beg to make the following remarks, under pardon of our English readers."

"We beg to ask Mr. Trevelyan, who boasts so much of the English morality, whether he has forgotten the notoriously corrupt practices of his own countrymen up to the time of Lord Clive. Let him not suppose that the world is ignorant of what is going on in the Political Department. But why should we go so far back? Mr. Trevelyan cannot surely have so soon forgotten the great outcry raised in his own country against the bribing of voters, by candidates for Parliament, an evil practice which had become so common, that the Legislature contemplated making a law to put it down. The general morality of the English is sufficiently indicated by the criminal returns of that country. We have also seen enough in this country to convince us how far the English are swayed in their dealings by the love of truth, regard for promises, kindness to the weak, &c. The Orissa famine has not yet faded away from the recollection of the people. Is it decent in the English to brand with cowardice the Native Sepoys, to whom they are so much indebted for the acquisition of an Empire in this country? But if they are really so very brave, how is it that they have been so much disheartened by the recent rebellion of these cowards, and have deprived them of their arms? Again, they have not acquired this whole empire by fighting open battles; but most of their acquisitions have been made by intrigue. Again, have they never suffered any defeats? No reasonable man, however, thinks of affirming that they are wanting in bravery on that account. By the will of Providence we have become their subjects, but that does not necessarily prove us to be cowards. A man who is truly brave, never calls others, and especially a whole nation, cowardly. Mr. Trevelyan makes other statements, but they are equally inconsistent." (The *Mitrodaya* of the 14th June contains similar remarks on the same subject.)

A correspondent of the *Indu Prakásh* writing from Wai, says, "These pleasure excursions of the great and wealthy to Mahabuleshwar prove a downright curse to the poor villagers. Their carts and bullocks are forcibly taken away from them. Carts loaded with commodities are arrested on the roads, unloaded there, and taken away by force by Government servants. People are often

obliged to pull their carts to pieces, and send away the bullocks, to escape the above oppressive practice. In these days of great agricultural activity, when manure is to be taken to the fields, and farm produce and hay to be brought home, the poor farmers are obliged to conceal their carts, and suspend their agricultural operations through fear of being pressed into service. Complaints have appeared from time to time in newspapers, and Government have also, on several occasions, issued orders on the subject; but the evil again and again becomes as rampant as ever. Reprehensible practices, for which poor native governments are often snubbed, are allowed without any restraint under the so-called civilized rule of British India."

III. The *Dnyan Prakásh* of the 15th June very severely animadverts on the conduct of Mr. Richardson, the Hoozoor Deputy Magistrate of Poona, and the Mamledar of the city, in a certain criminal case. A man surnamed Wartuck, who is reported to be rich, was charged with assault and grievous hurt before Mr. Richardson. After the case had lain, as usual, for some days in his Court, it was transferred to the city Mamledar to be tried. This proceeding of Mr. Richardson's is unaccountable. Whether it was the wealth of the accused or press of work which induced him to adopt this course, the *Dnyan Prakásh* cannot say. The case was accordingly tried by the Mamledar, and the accused found guilty, and sentenced to pay a fine of Rs. (25) twenty-five.

The proceedings in this case have been illegal and unjust throughout. (*1stly*) The punishment awarded to the accused was quite inadequate to the enormity of the crime committed. The poor victim, a small boy, was so fearfully assaulted and beaten by the accused, that he fainted and had immediately to be taken to the civil Hospital. (*2ndly*) The Deputy Magistrate had no power to transfer the complaint lodged before him to a Subordinate Magistrate. Such power belongs to the District Magistrate only. This is an error in law, and the High Court has therefore power to cancel the conviction and sentence of the Subordinate Magistrate, and order the re-trial of the case. If such nominal punishments were often adjudged, to what an extent the poor would be persecuted it is unnecessary to surmise. The writer in conclusion hopes that Government will also cause an inquiry to be instituted into the conduct of the Mamledar, who is an old, incompetent, and inefficient officer, but has been retained in the service through no recommendation except that of his being a Parbhu.

VI. The *Suryodaya* of the 15th June is dissatisfied with the working of the colleges. The writer is not acquainted with the working of the colleges in the sister Presidencies, and therefore cannot say what benefits Calcutta and Madras have derived from their institutions; but he is sufficiently conversant with the state of those in this Presidency, and can speak about them with confidence. They do not produce as much good as may be reasonably expected from them. He compares the Universities to the Legislative Council, and says,

that as the latter are rapidly manufacturing laws, so the former are manufacturing graduates, and though the bantlings of the former are not as mischievous as those of the latter often are, still both of them are equally useless to the country. The cause of this failure the *Suryodaya* traces to an enormous increase in the rate of the College fees, which together with other expenses makes it impossible for clever, but poor, boys, to enter a college. Thus about three-fourths of the boys who are matriculated are forced to suspend their studies and seek a livelihood where they can. Those only whose circumstances are better, and who can afford to remain in the college for years together, get degrees after repeated failures. But what good can the country expect to derive from such B.A.'s and M.A.'s. Of course there are some brilliant exceptions to these. But they are very few. If Government honestly and sincerely wishes to have really learned graduates worthy the name, they must create more scholarships, and make it possible for talented but poor boys to prosecute their studies successfully. "But there is little chance," continues the writer, "of Government ever doing any thing of the kind," and therefore he calls upon the wealthy natives and the Sirdars of the country to come forward to help the cause of progress and enlightenment, by endowing scholarships.

The *Suryodaya* finds another defect in the educated natives, viz: that their education is not supplemented by travelling as is the case with the educated young men of Europe. They have a vast deal of book-knowledge, but it cannot be of much use. There is a great difference between the knowledge derived from books and that derived form actual observation. A taste for travelling must be created in the Native youths, and for this object travelling fellowships should be created either by Government or by wealthy and patriotic Native gentlemen. These fellowships should be bestowed on those only who would travel in various parts of this country, and would write good books on them.

The same makes the following remarks on section 421 of the Criminal Procedure Code. "According to this section the Appellate Court has the power of releasing a prisoner on bail, if the crime for which he has been convicted and sentenced by the lower Court be bailable. This power is invested in a Session Judge, if the appeal be made against the conviction by a Magistrate, and in the High Court if the appeal be against that by a Session Judge. But if the sentence passed is imprisonment for a month or less time, the sentence is unappealable, and again, if the sentence is passed by a Second Class Magistrate, and if an appeal is made to the District Magistrate, the latter has no power, according to the above section, to release the prisoner on bail." To this the *Suryodaya* objects, and calls it a freak of law. The District Magistrate in the above instance, ought to be regarded as an "Appellate authority" as much as the Session Judge or the High Court, and ought to have the power of releasing the prisoner on bail. Secondly, when the High Court calls for a record in an unappealable case, of its own accord or at the request of the prisoner, from an

error of law in the proceedings, and when it believes that an error has been actually committed by the lower Court, why should the poor prisoner be made to rot in Jail until the appeal is decided, and not released on bail? The Chief Justice has several times expressed his opinion that even in an unappealable case, a superior Court ought to have the power of releasing the prisoner on bail, and the writer hopes that the Legislature will give its attention to this recommendation, as well as to the other remarks above made, and make such amendments as will render the action of the law equal, and thus beneficial to all parties alike.

B

II. The *Jaganmitra* of the 8th June says—"The new survey and assessment has been completed in some parts of the Zilla (Ratnagiri), and the authorities have commenced collecting the revenue according to the new scale. But as the people do not agree to the enhanced rates, their property has been attached, or in some cases sold, in satisfaction of the Government demand. But the most astonishing part of these tyrannical proceedings is the exorbitant interest which is charged on every one who fails to pay his instalment before or on the stated days. The rate at which interest is charged is half a pie per Rupee per diem! This rate of interest has never been known or heard of before, either by the former Governments or by the commercial community in this country. This wonderful discovery for enriching the treasury has been reserved for the enlightened rulers of the present day. Is it no oppression? It is sure to reduce the ryots to utter beggary. But what wonder is there that an oppressive assessment is collected by equally oppressive means? When Her Gracious Majesty assumed direct sway over India, the change was hailed with great joy, and there were rejoicings every where in the country. It was believed that the days of oppression and injustice were at an end. But all this has proved to be a mere dream. The people throughout the Zilla are raising an outcry against the new survey assessment. The Newspapers are ringing with their complaints, and if Government does not attend to their grievances, to whom are the poor ryots to apply in their distress?"

IV. The *Vritta Vaibhava* of the 14th June complains that several of the authorities presiding over Civil and Criminal Courts do not supply suitors with copies of their decisions, and other necessary papers, as promptly as they ought to do, while some altogether refuse to give any copies at all. The object which these authorities seem to have in view in acting thus, is to prevent an appeal being made against their decisions. But their conduct in this matter is altogether against law. An able and conscientious judge ought never to be afraid of an appeal. He ought to be rather glad of an opportunity of having his decisions tested by superior authorities. The writer has heard of several instances, where the authorities have deliberately delayed giving to the suitors

the necessary copies in order that they might lose the opportunities of making appeals. The Nuggur paper strongly warns those who require warning in this matter, and advises them to leave off their objectionable practices soon. He says that he has by him several cases of delay of this kind, with all the necessary proofs, but he refrains for the present from publishing them, hoping that this warning will effect the necessary reform.

The same objects to the appointment of Government officials as Municipal Commissioners, on the ground that they bring their official influence to bear in the municipal meetings, and altogether suppress the views of the independent members. Thus the Municipalities, instead of being popular, are every where objects of discontent and hatred of the people. In the management of these municipalities very little regard is paid to the wishes of the people. Their rights are often violated and their conveniences are frequently set at nought. Government officers carry out every thing with the high hand. Independent members are too weak to oppose them. The writer, therefore, is of opinion that if Government sincerely wants to make these institutions popular, they must give the power of electing members to the people. In many places the people have become intelligent enough to exercise this power well. By granting this concession Government will remove one great cause of popular discontent.

XVI. The *Khandesh Vaibhava* of the 12th, received on 17th, June, considers the primary schools opened in small villages as failures, and the money spent upon them as mere waste. Only those people with whom Karcoonship is a hereditary profession care for school education. But the large mass of the population, that is the agricultural and commercial classes, are perfectly indifferent about it. They send their children to schools very irregularly, not with any wish that they should get any instruction there, but simply to keep them out of harm and mischief, just as they put their cattle into a pound. The writer is of opinion that the existing primary schools for book instruction should be abolished, and schools for giving practical instruction in useful professions should be opened instead. The change, if adopted, would prove of immense benefit to the agricultural population.

C

I. A correspondent of the *Guzerat Mitra* (14th June), under the signature of A. B., complains of the reprehensible practices of the Surat Police. "The Police Havildars, Naiks, and Peons," says he, "prevent cattle owners from storing grass enough for their consumption during the rainy season. Perhaps there is an order requiring them to do so. But those who purchase their favour are allowed to violate the order. Those who pay nothing receive from them abusive language, and even hard blows. Is this a proper way of carrying out the orders of Government? Many poor villagers are in the habit of bringing some trifling articles and exposing them for sale in some corner of a public place, as for in-

stance, the Baranpoor Gate. When a gentleman with a police baton sees them, he goes to them saying 'Well, sirrah, give us something.' If the unlucky villager refuse to comply with this exaction, the offended tyrant kicks away the poor man's basket, and many times his commodity is spoiled. These policemen allow vegetable dealers in the market to place their baskets beyond the limits assigned, and get from them some quantity of vegetables every day as the price of their favour. But the most disgraceful of all their acts is the shameless manner in which they behave towards the youthful and silly girls who come in the morning and evening to the town to sell their ropes. Their conduct is unfit for description."

D

I. The *Bombay Samachar* of the 17th June contains a leader describing the wretched disorder in the kingdom of his Highness the Gaikwad, and advocating the interference of the British Government. After having narrated the puerile and extravagant acts of his Highness, showing his utter incapacity to manage the affairs of the State, and after having dwelt on the oppression and misery to which the poor ryots of the State have been reduced by this tyrannical prince and his corrupt officials, the *Samachar* makes the following observations:—

"Notwithstanding, the British Government continues to be as apathetic and indifferent as ever. There is a British Resident at the Court of Baroda, but he does nothing in the way of remonstrating with the erring prince. It is urged in his defence that he has no power to mend matters. But if this defence be true, how is it that Residents and Political Agents at the courts of other Native States can effect improvements in the administrations of those states? The functions of the British Government are two-fold. It should exert itself for the benefit of itself, and also for the benefit of the people of this country. The expression—the people of this country—includes the native princes as well as other people. When the British Government is so inclined it can, and actually does, compel them to act according to its wishes. When Sir Salar Jung fell under the displeasure of His Highness the Nizam, and was dismissed by that prince from the Dewanship, the Supreme Government privately but strongly expressed its disapprobation of the dismissal, and exercising its influence through the Resident, compelled the Nizam to restore the dismissed Dewan to his place. So if the Government likes, it can exert its influence for the welfare of the poor ryots, and either by a private or public remonstrance oblige the Durbar of Baroda to mend its ways. But it excuses its inactivity in the matter on the plea that it has no power to interfere with the internal management of the State. The plea will be regarded as a mere pretence and can never satisfy the public. The part which the British Government has already taken in the general policy of this country, renders it altogether unjust for it to remain aloof in this particular case. One cannot help

suspecting that the object the British Government has in view in allowing now and then a Native State to drift into anarchy, is to supply materials for a comparison between the English and Native rules to the advantage of the former." But the Government of His Highness the Gaikwad is not the very best specimen of the Native rule, and to be superior to it is no credit whatever." The writer concludes with a request to Government to remedy the anarchy in question, either by remonstrance, or, if necessary, by compulsion.

II. The *Jame-Jamsed* of the 15th June, noticing the conviction and sentence of Captain Coles in the Calcutta High Court, remarks, that the conduct of the prisoner was so atrociously wicked that a rigorous imprisonment for three months and a simple confinement for a further period of three months more, and a fine of Rs. 500, must be considered as too lenient a punishment for him. Transportation for life would not have been at all too much in this case. An example ought to have been made of this diabolical man, in order to the determent of others from similar crimes. The miserably inadequate punishment has disappointed many a lover of justice.

The same, of the 16th June, observes that in consequence of Mr. Chauntrell having accepted the Secretaryship to the newly-organized Bank of Bombay Commission, the post of Second Magistrate has fallen vacant, and requires to be filled up by some competent and able man. The Magistrateships in Bombay have, unfortunately, become subject to too frequent changes. Men in search of situations accept them only as a make-shift, until they can get more suitable or better paid ones. By these frequent changes the suitors suffer very much both in time and money. Something must be done therefore to remedy this evil, and to appoint men to these places who would remain in them much longer than is the case at present. Looking to the arduousness of the duties, the salaries attached to the Magistrateships are not such as to attract any able European gentleman to them. The writer therefore requests Government to bestow the vacancy upon some deserving Native gentleman, who, if appointed, will do full justice to the place. Again, the Magistrateship in question is an uncovenanted place, and ought to be conferred, if possible, on a competent Native gentleman, according to the recent despatch of Sir S. Northcote. The writer therefore hopes that the Government of Sir S. Fitzgerald will not allow the opportunity to pass of giving effect to the despatch in question. The experiment has already been tried, and has proved successful. Mr. Dosabhoy Framji and Mr. Nanabhoy Moroji, have given ample satisfaction, both to Government and to the public. They have an advantage over their European colleagues, inasmuch as they do not require the help of an interpreter. Thus their abilities having been proved, why should not the Second Magistrateship and even the Chief Magistrateship be conferred on competent Natives? If the Government of Sir S. Fitzgerald sincerely wishes to promote deserving natives to high and responsible posts, it will prove its sincerity by appointing a native gentleman to the vacancy in question.

The same, of the 19th June, in noticing a case of attempted rape, for which one Samuel Horn, a servant of the East Indian Railway Company, was tried and sentenced in the High Court at Agra, and in which the poor victim, a native woman, was obliged to seek safety in death by throwing herself from a moving train—makes the following observations: "The country suffers fully as much from the lawless and wicked conduct of the low European officials of the Railways, as it gains from the opening of the Railways themselves. Many of these men are such pests that their own country must have been very happy to get rid of them. They often buy things for which they never pay. They often maltreat poor natives. In short they are an unmitigated plague to the people in the Mofussil. The people know to their cost the general bad character of the low European servants of the G. I. P. and B. B. Railway Companies, but they were not acquainted with that of the same class of servants of the East Indian Railway. The case above referred to shows, that the people on the other side of the Narmada are not better off in this respect than the inhabitants of the Deccan or Guzerat." The writer concludes with an expression of great dissatisfaction at the extreme inadequateness of the sentence passed in the case in question. He attributes this leniency to class feeling, and believes that the sentence will not produce a sufficiently deterrent effect to prevent the recurrence of the crime.

VI. *The Bombay Chábuk*, of the 17th June, has a leader on the Jamaica Committee. The writer briefly describes the origin and the object of this newly-organised body, and also relates the particular work to which the committee has directed its attention and labour, and the success it has attained. Though the noble institution has received cheerful support and cordial sympathy from various quarters, it has found neither supporters, nor sympathisers, the writer regrets to observe, among the people of India, who ought to feel a special interest in the success of its philanthropic labours. He attributes this want of appreciation in his countrymen to their ignorance. He reminds them of the impartial but successful exertions of Mr. R. Knight in their behalf, which they fully appreciated and liberally rewarded, and tells them that the efforts of the Jamaica Committee, are equally important and beneficial to the cause of impartiality and justice. He therefore advises them to render as much pecuniary help to that committee as they can, and to signify their approbation and esteem for their disinterested and benevolent exertions in the cause of pure justice, to the philanthropic gentlemen who constitute the committee, and particularly to its distinguished President, the famous J. S. Mill. In conclusion he calls on the Bombay Association to do the needful in behalf of the people they represent, if the people are too ignorant and backward to do it for themselves.

VII. The *Rást Goftar* of the 14th June discusses the question whether the British Government should or should not interfere in the affairs of the Native States. According to the existing treaties with native states, the British Indian

Government is bound to refrain from interfering in their internal management, and to render them military assistance when threatened with any danger. But the question is whether Government is or is not to protect a Raja or a chief of any of the protected states, when he behaves himself unjustly towards one of his neighbours, or oppresses his own subjects to an unsufferable extent, and when the wronged parties, after having tried in vain all peaceful means to dissuade the Raja from his unjust course, rise against him simply in self-defence. The question is really a difficult one. If Government protects him under such circumstances it acts against justice, honesty, mercy, &c., virtues for which the English stand so high among the nations of the earth. But if it does not protect him it stands convicted of breach of faith. "But to our poor understanding," says the *Rast Goftar*, "the meaning of the condition of non-interference with the internal management appears simply to be this, that the supreme Government should not interfere with the usual routine work of a Government, such as the distribution of justice, collection of revenue, &c. It does not necessarily mean, that the protecting supreme power must do nothing when all the subjects of a native state are oppressed; nor does it mean that the supreme power must not insist on the Raja's conferring his Dewanship on an able and honest man, and not on an ignoramus or rogue, or that it must not compel him to act in a becoming way towards his royal relations, particularly towards those who are likely to succeed him in the sovereignty of the state. If the treaties cannot be interpreted in this manner, then one will be obliged to believe that the English Government simply sells its protection without any regard to humanity or justice."

"When the Supreme Government took upon itself the protection of any native state, it bound itself to protect not only the sovereign but also the people of that state. If any number of his subjects wickedly conspire against the Raja, the Supreme Government must protect him, but on the other hand if the Raja wickedly oppresses his subjects it is equally bound to protect them. If it punishes rebels but tolerates tyrants, its conduct must be characterised as unjust, and is not calculated to bring much credit on the English name."

"The Rajas themselves are generally uneducated, and are surrounded by ignorant and low flatterers. They are too old to be educated. But has the Supreme Government done any thing for the education of the future rulers of the protected states? What injustice or violation of a treaty could there be if Government uses its moral influence, or even compulsion in this matter? A Raja may chose his Dewan, but the Supreme Government must see that the man chosen by the Raja is an able and honest man, and not a fool nor a scamp. A general supervision of this sort it is incumbent on the supreme power to exercise. This it must do for the right discharge of the great trust God has committed to its care, for the liberties and welfare of the millions living under the protected states, and lastly for the good fame of England." In conclusion the writer points out the kingdom of the Gaikwad as an instance where the interference of the Supreme Government is most urgently necessary at present.

XI. The *Sunday Review*, 14th June. A correspondent of this journal, writing from Broach, says, "that a theft of Rs. 500 was committed there in the house of a merchant a few days ago, but through the carelessness of the police no trace of the stolen propety has yet been found. The crime of theft is increasing here day by day. Many starving Mahomedans are suspected as having been engaged in the nefarious work. At intervals of one or two days a report of a theft is heard. But the police are as careless as ever, and the poor people are sorely in distress."

Another correspondent of the same, from Palitana, writing under date 9th June, says, that the Raja of that little Sanwasthan is an intelligent and educated personage, and attends to the welfare of his subjects. People coming here (Palitana) on pilgrimage used to suffer from cholera and other diseases. But the roads have now been made wide and easy, so that the passengers may not be thickly crowded there. A dispensary has been opened, and a graduate has been brought from Bombay to superintend it. The Durbar is effecting many other improvements. In short this little state is setting a good example, which, it is hoped, will be imitated by other native states.

XII. *The Sind Samáchár* of the 10th June gives a striking description of an awful change which suddenly took place in the atmosphere of Karachi, causing immense suffering to the people there, and resulting also in some deaths. "Last Sunday, that is the 7th June," says the *Sind Samáchár*, "will be a memorable day in the history of Karachi and Sind, for its horrible heat. Till eight o'clock on Saturday last," says he, "the heat was not greater than usual, that is for Sind. The thermometer stood at 100 degrees. The air was still. But afterwards a great and dangerous change began to appear in the weather. On a sudden a strong current of heated air began to blow from the east, as if from a burning furnace. People shut themselves up in their houses, but they could not avoid the torments of heat. Every thing on which the hand was laid felt hot. Beds became as hot as ovens. The clothes became unbearable. In short the idea of a shower of fire, heard of in old stories, was realized, the only difference being that in the present case fire rained down in the form of hot air. In the evening and at night on Sunday the hot wind continued to blow unceasingly. On Monday at about noon it began to abate. At about 6 o'clock in the evening it rained a little. During the time the hot wind continued, people felt so thirsty that during Sunday every person must have drunk at least as much water is as usually drunk in a whole week. The horrors of that day were such that they rent asunder the strongest ties of natural affection. A mother, who usually satisfies the wants of her child before she thinks of her own, quenched her own thirst first, though the child was crying for drink. No authentic information has as yet been received of the number of deaths caused by this dreadful hot wind. But at the lowest computation they cannot amount to less than between 20 and 25. Most of the victims have been Europeans. It is said that some died in their beds, some on the roads, and some on the way to the hospital to which they were going to get relief."

XIX. The *Tikákár* of the 10th June directs the attention of the Ahmedabad Association to the following subjects. The Civil, Magisterial, and other authorities in the districts settle the prices of articles sold in the markets, and compel poor dealers to sell their commodities according to them. The practice is objectionable on more than one account. What necessity is there for the authorities to settle prices? If a man wishes, he may sell any article he possesses. Why should he be compelled to sell it at a particular price against his will? Again what are the data on which the authorities settle these prices? If they were to settle them according to the current prices in the market, or according to the average prices for several years, the thing would be perhaps somewhat just. But they do nothing of the kind. The so-called settled prices are generally equal to half the actual ones. The Association is called on to try and get the unjust practice abolished, or at least get it so regulated as that it may cease to be so ruinous to the poor traders. Secondly, the writer observes, that according to the present law, the givers as well as the receivers of bribes are punished. It is true that if there were no givers of bribes there could not possibly be any receivers of them, and some such consideration must have led Government to declare the giving of a bribe penal. But the law has produced a contrary result. It does not prevent any one from giving a bribe but has removed the only chance of detecting the bribe receiver. The only person who can bring to light the corruption of an official is the bribe-giver, who is now deterred from coming forward from fear of being punished himself. Thus the law in question has vastly encouraged the practice of corruption among officials, and ought to be mended soon. The third is the oft-repeated complaint against the Stamp Act. The fourth complaint is against the raising of the fee in the Talooka schools. The poor villagers who are often unable to pay even two annas for the schooling of their children, are now required to pay a Rupee for learning the mere alphabet. The result of this inconsiderate measure has been disastrous to the Talooka English schools. Schools which formerly contained sixty boys have only twenty, and in a short time in most places, the schools will have to be shut up altogether. Fifthly, and lastly, the writer objects to the depriving the people entirely of fire-arms. This he regards as depriving them of a portion of their proper liberty. Do people rebel when they have arms, and do they not do so when they have none? People are put to much inconvenience from the want of weapons. How are they to protect themselves and their cattle from the attacks of wild beasts? In short, the disarming measure has produced a good deal of discontent among the people.

KRISHNA SHA'STRI CHIPLONKAR,

Reporter on the Native Press.

Poona, Office of the Director of Public Instruction.
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REPORT

ON

NATIVE PAPERS,

For the week ending 27th June 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
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III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
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VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
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XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
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XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

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I.	The Guzarát Mitra	Surat	Weekly.
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	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan.....	Do.	Do.
IV.	„ Wepar Mitra.....	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review.....	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur.....	Ahmedabad.....	Do.
XIV.	„ Chandrodaya.....	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá.....	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
XIX.	„ Tíkákár	Ahmedabad.....	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A

I. The *Indu Prakásh* of the 22nd June, says, "In the opinion of the wise and the far-sighted, discontent and disaffection among its subjects are certain to bring ruin sooner or later on a State. This opinion is confirmed by history and experience. One need not go very far for illustrations. In this country many Native states have fallen into the hands of the English, chiefly on account of the discontent and disaffection of their subjects towards their Native rulers. Another striking example is furnished by the English colonies in America, which now form a strong and independent republic under the name of the United States. But there are instances more fresh, illustrative of the same truth. The principal cause why the late Abyssinian king fell so easily before the English arms was the great disaffection among his people caused by his tyrannies and cruelties. Had the case been otherwise, the English army would have found it much more difficult to penetrate into the country. It would have been harassed on its march, and would have experienced more difficulty in obtaining supplies. The English would, no doubt, have become victorious in the end, but the victory would have cost much more money and human life, and would surely not have proved so very disastrous to the house of the late Theodore. It is said that the king of Bokhara fell before the Russian invaders and lost his kingdom because many of his subjects were discontented with his rule, and went over to the side of the enemy. The same cause is now said to have brought Azeem-khán, the present Ameer of Cabul, to the verge of ruin. Azeem-khán, they say, has plundered his Hindu subjects on the recommendation of some Mahomedan priests, who informed him, that, according to the Mahomedan scriptures, there was no sin in forcibly taking the money of infidels in time of war. This proceeding has caused general disaffection among the people, many of whom have gone over to his rival, Shere Ali. Thus the subject is extremely important, and deserves serious consideration, not only from the rulers of Native States, but also from the enlightened British Government. It is the duty of every Government, whether indigenous or foreign, to protect the persons and property of its subjects, and to make them contented and happy." The *Indu Prakásh* is sorry to find that the rulers of Native states do not attend to this principle, and thus give cause for the English Government's interference with their administration. "But in this respect the English Government itself deserves much blame. If it were, in its capacity of paramount power, to call on all the rulers of Native states to conduct their administrations in a particular way, none would or could refuse to do so. But the British Government is not willing to do any thing of the kind. It does many things itself with which its own subjects are discontented and dissatisfied. But such a course of conduct is neither becoming nor prudent in the English rulers, who are so wise, so enlightened, so skilful in the art of government, and who know the evil consequences of popular disaffection from the loss of their important American

colonies. We are very sorry to find discontent among some of the European subjects of Great Britain. The people of Ireland have been much dissatisfied and annoyed. In India also the symptoms of popular discontent have begun to appear. There is a vast difference however between the condition of Ireland and that of India. In the former, the popular discontent is of old standing, but there are ample means by which Government can easily know its existence and extent. Ireland has also many friends in England, who are ready to support her cause, if it be just. But with India the case is otherwise. She has just begun to be discontented; but as the European officers do not mingle much with her people, Government has no means of knowing the real state of the popular mind. She has also no friends in England to get justice done to her. At present all her subjects, from the poorest cultivator to the richest Sirdar, have some cause or other for dissatisfaction. The agricultural and other poorer classes are discontented in consequence of the reduction in the number of instalments by which the Government revenue is paid, of the prohibition of cutting down trees in the jungle, of the establishment of numerous tolls, of the imposition of the local cess, &c. As for the higher classes, they feel discontented in consequence of their exclusion from high offices, of the enormously heavy stamp duties, which have rendered justice extremely costly, of the resumption or curtailment of the Inams, Vetans, Khotis, Jahagirs, &c., and of the establishment of municipalities, which are a perpetual source of annoyance and irritation to all. We have dwelt on this subject at length with a hope that Government will kindly pay its deliberate attention to all these matters, and take such steps as will be advantageous both to itself and to the ryots, and also advise the dependent Native states to conduct their administration in such a way as will render their subjects also contented and happy."

II. The *Native Opinion* of the 21st June contains a letter, written from Nagotna, in which the writer observes, "There are in that village about five or six tanks which contain an ample supply of water. But the water is spoiled in consequence of the absence of any management whatever. There is no Municipality, and the Government Officers pay no attention to the conservancy of the tanks. The made road from Nagotna to Mahabuleshwar is never repaired, nor is metal ever spread on it, though a good deal of money is realised from its tolls. It is a matter of wonder that, though the road is much used, it is allowed to fall into such a wretched condition."

III. The *Dnyán Prakásh* of the 22nd June remarks that the Public Works Department is an ingenious way devised by Government to squander immense sums of money raised by taxing its poor subjects. Thousands of Rupees are, as it were, thrown away, without attracting the attention of the superior authorities. Works have been built, pulled down, and rebuilt, and the money thus expended is debited as a loss to Government. Several of them have been washed away soon after their construction. Several have fallen to the ground through some mis-

take in the original plan. Such occurrences not unfrequently take place, and involve a loss of enormous sums of public money, and yet they never attract the attention of Government. The writer is not unaware of the benefits derived from this Department, but the losses that are entailed through careless supervision more than counter-balance them.

He further on objects to the recent appointment of the Executive Engineer in separate charge of the works at Kirkee; and he is at a loss to understand the necessity which impelled Government to appoint a separate officer for this station. Up to this time there was only one Executive Engineer for Poona and Kirkee. Captain Mellis is an able officer, and while at Mhow carried on and completed under his individual supervision many important works. While this officer is in charge of the Poona station, and there are no works sufficient to occupy his whole time and attention, what object had Government in view in creating a new Executive Engineer for Kirkee? There could be no other than to provide suitable situations for Europeans.

The same has an article on the misrule of the Gaikwad. After reproducing from the *Guzarat Mitra* instances of oppression exercised by the officers of His Highness Khanderao Maharaj, the writer observes, "This is not the time for the paramount Government to keep itself aloof on the pretence of any treaty or agreement for non-interference. The anarchy and oppression now raging in the kingdom of the Gaikwad can be put down without violating the terms of the treaty. Under such circumstances how far Government observes treaties is patent to the world, from the rebuke administered to the Gaikwad in the matter of the forcible shaving of widows, and the barbarously cruel punishment inflicted on some culprits. It is therefore suggested, on behalf of the oppressed ryots of the Gaikwad, that the humane and enlightened English Government should take this matter into its serious consideration."

V. The *Mitrodaya* of the 21st June replies to the objections brought forward by Sir S. Northcote in Parliament against the proposal of Mr. Fawcett. The first objection taken by the Indian Secretary of State against holding Civil Service Examinations in India as well as in England, is that the same test cannot be applied in the oral Examination in India as in England. To this the Bombay paper replies that in an oral examination the same questions are not put to different candidates, and if different questions are put to different candidates in England, the objection does not appear to have much strength in it. There are many gentlemen in India in the Educational Department and in the Civil Service, who as examiners can well test orally the knowledge of a candidate in any of the subjects included in the curriculum of the Civil Service Examination. Sir Stafford cannot deny this, without admitting that the men who come to India are of an inferior sort. The second reason assigned by the Secretary of State for India is, that if the request that examinations should be held in the Presi-

dency towns be complied with, the next demand will be that they should be held in other places for the convenience of those to whom it may be inconvenient to come to the Presidency towns. To this the *Mitrodaya* answers, "We do not know what notion the Honorable Baronet has regarding our people. Nevertheless we assure him that they are not so unreasonable as to regard travelling to England and to the Presidency towns as inconvenient in the same degree. The difference between the expense of journies to these places is also immense. The Matriculation Examinations are at present held in the Presidency towns, to which hundreds of candidates repair from all parts of the country, but if the same were held in England none would think of going there for them. Sir Stafford has also observed that if the proposal of Mr. Fawcett be accepted now, an objection will next be taken to the standard of the examination as unsuitable to Natives. But why should he make these guesses? Natives at present ask for their countrymen only the same facilities which are enjoyed by English candidates. They do not ask for any exceptional favours, and unless a different and inconvenient standard is made for Native candidates only, they are not likely to raise any such objection as the Secretary of State apprehends." He also remarks that if many Native candidates pass successfully, yet are not fit for responsible places, it will be necessary to fill these places by Europeans, who have not passed the requisite examination, &c. "But how can it be discovered," replies the *Mitrodaya*, "that a particular man after he has successfully passed the necessary test is unfit for a particular place? The few Natives on whom responsible places have as yet been conferred, have given entire satisfaction to Government and the public. From this it may be reasonably presumed that the same experiment if tried on a larger scale will prove equally successful. Why then make idle conjectures? Sir Stafford further observes that several authorities in India, who are anxious to promote the welfare of Natives hold the same views on this subject. But we do not regard these authorities," says the Bombay paper, "as the true friends of Natives. They never act as they speak. They admit the propriety of appointing Natives to high posts, but when any vacancy occurs, they do not bestow it on them, thinking that by so doing there will be one place the less for Europeans. Their anxiety for the Native welfare consists only in magnanimous talk. But their acts are quite otherwise. Sir W. Muir has recently published to the world his idea regarding the high appointments which are to be conferred on Natives. He seems to think that Deputy Collectorships are the highest situations to which Natives should aspire. But even these are largely shared with them by Eurasians and even by Europeans. According to Sir W. Muir, however, they ought to be satisfied with this boon, and it is very ungrateful in them not to be so. Another objection urged by the Secretary of State is, that Natives, if appointed to high places, would not be able to exercise proper authority over Europeans. He admits at the same time that the objection is not applicable to all Natives." The *Mitrodaya* denies the truth of the assertion as a general proposition. "And if there be any truth in it," says he, "the European

authorities here should be blamed for it, rather than that it should be attributed to the weakness of Natives. These European authorities, instead of teaching a class of low and vain Europeans to pay proper respect to the authority of Native officers, encourage them to insult them, and the officer thus insulted cannot get redress here, but is obliged to go to England to seek it. The example of Mr. Manockji Khursetji, one of the judges of the Bombay Small Cause Court, is to the point. But if the insulted officer has no means to get this costly redress, he is obliged to pocket the indignity. Last year a Native Moonsiff in the zilla of Surat issued a warrant against a European. The warrant was properly served on him, but he assaulted the peon and ran away. Subsequently he was prosecuted for the offence, and the case went before the High Court. But the judges of that highest tribunal acquitted the offender on the ground that the warrant was not written in English! Would they have acquitted an Arab on the same ground? The true ground of the acquittal must have been the white skin of the offender." In noticing the last objection of Sir Stafford, that the passed Native candidate, if appointed to a high office in a part of the country removed from any connection with Englishmen, would not be respected by the people, because the Oriental nations pay respect only to persons of great and high families, the *Mitrodaya* exclaims, " The power of class feeling can go no further! The Right Honourable Baronet seems to have paid no attention to the history of this country when he made the above assertion. If he reads that history it will show him that the people of India honour authority and merit, irrespective of any consideration of the family or pedigree of their possessor. Many of the great and learned men, who flourished in this country before the appearance of the English, belonged to very humble families, but they never failed to get proper respect from the people."

The same heartily approves of the changes which have been recently made by Government in the rules regarding the pay, pensions, &c. of the lower grades of servants in the Medical Department.

VI. The *Suryodaya* of the 22nd June advocates the full operation of Section 277 of the Code of Criminal Procedure. Under this section the District Magistrates have power to examine the witnesses and the accused *de novo* in cases committed by the Subordinate Magistrates. District Magistrates generally pass sentences after the perusal of papers sent by the Subordinate Magistrates. This is unjust. Because there is a vast difference between the impression made upon the mind of the judge by a perusal of the deposition of witnesses taken by a Subordinate Magistrate, and by observing with his own eyes their demeanour while under examination. This advantage the District Magistrates do not avail themselves of in cases committed by the Subordinate Magistrates, because the legal provision regarding it which now exists is merely permissive, and not compulsory. The writer therefore suggests that it should be made imperative

upon District Magistrates to examine the witnesses afresh, as is at present provided by Law in cases committed to the Court of Sessions for trial by the Full Power Magistrates.

B.

IV. The *Vritta-Waibhava* of the 21st June disapproves of the law which makes the giving of a bribe penal. It is very proper, says the Nagur paper, to punish a Government servant who receives a bribe, because he is paid for the work he performs, and therefore he has no right to get anything from a suitor. Again, he who takes a bribe too often vitiates the course of justice, but the policy of punishing a man for giving a bribe seems very questionable. If a public servant is so wicked as to sell justice or his official influence, what are the poor suitors to do? To say that they should lose their rights rather than secure them by improper means, is to apply a test too severe for ordinary human virtue. The law results only in encouraging corruption, by punishing the man who only has the power of ever bringing the offence to light. If any one ever comes forward and says that he has given a bribe to a particular public servant, he is sure to be punished, because he condemns himself; while the conviction of the party he accuses is very doubtful, because that depends on the nature of the proof he can bring forward. Under such circumstances, who would be such a fool as to come forward as an informer? Since the passing of this law the complaints against public servants for corruption have become very rare, not because there is less corruption now than formerly, but because no one dares to become an informer. The writer hopes that Government will give serious attention to this subject, and cancel this absurd law.

A correspondent of the same complains that the good old rule of giving promotion by seniority, has been now-a-days observed by the heads of some departments only, who are just, kind, and careful of the interest of the old servants of the State. But others set it aside, and when vacancies occur, they are bestowed on persons, perfect strangers in the department, on the ground that they have obtained University degrees. Frequently a smattering of English is enough excuse for pitch-forking a young man into a high situation, over the heads of old and experienced servants in the department. Again if the candidate, in addition to his smattering of English, happens to be a Musulman, a Parsi, or a Native Christian, he is particularly acceptable. These favourites often have no knowledge whatever of the duties of the office to which they are appointed, the little aquaintance with English which they possess is considered more than enough to compensate for their defects. By this course the just expectations of meritorious and deserving servants of the State are unjustly disappointed, and therefore the writer hopes that Government will be pleased to take some measures to remove the cause of this just complaint of its old and faithful servants.

D.

I. The *Bombay Samáchár* of the 23rd June relates at considerable length two cases of attempted rape, similar in many respects, and which have created quite a sensation among the Vernacular newspapers. In both these cases the accused were Europeans, who, taking advantage of the peculiarly helpless situations in which they found their victims, attempted to gratify their wicked desires, and thus forced the poor objects of their brutal outrage to commit suicide. In one of these cases, the Captain of a ship was accused of outraging the virtue of a young German girl, and in the other a railway servant named Horn was accused of commiting the same crime against a Native young woman in a railway train. "As Native women," says the *Samachár*, "are not in the habit of travelling in ships, we do not much trouble ourselves about the first case, but leave it to the consideration of the European public. But the second case concerns Natives very much, and therefore deserves serious consideration both from the Native community and from Government, in order that measures may be taken to prevent similar occurrences in future." The writer then dwells on the importance of the virtue of modesty to a woman. "These two lamentable cases," says he, "most evidently show how great a value a woman puts on her virtue. A woman prizes her virtue a great deal more than any other quality. As long as she preserves it she is respected by all, no matter how humble her position in life may be. But if she loses it, no rank, however high, will protect her from public disgrace and scorn. In short, virtue is the very soul of womanhood, and therefore, a respectable woman will sooner lose her life than allow her modesty to be outraged. Natives are as sensitive on this point as any other people. No dishonour is greater in their eyes than an outrage offered to the modesty of their women. It was this outrage which rendered the Government of the last Native ruler an object of odium and hatred to the Natives. When the honour of their women was in danger they did not care even for their country. Again it must be taken into consideration that in the eyes of the masses in the Mofussil, and also of the greater portion of the populations of the Presidency towns, every European is a part of Government, and therefore any outrages committed by Europeans on the virtue of Native women are regarded as perpetrated by Government itself. Add to this the fact, that these European offenders as a rule escape with little or no punishment, and then think what ugly feelings are likely to be generated in the heart of the Native community against Government. Thus the political mischief produced by the wicked conduct of the lawless and low Europeans is not small." It therefore regards these crimes not merely as ordinary ones, but as having political importance, and consequently requiring to be inquired into more carefully, and to be punished so severely as to make their recurrence as rare as possible.

The same of the 24th June contains a leader on American politics, and

especially on the recent impeachment of President Johnson. The writer describes the two parties into which the American politicians are divided, and the circumstances which led to a serious misunderstanding between the President and the Congress. The *Samáchár* is glad that the principal charges in the impeachment have broken down, and that Mr. Johnson is almost certain of being acquitted. "By this verdict," concludes the Bombay paper, "the American people have shown their good sense and love of justice, principles by which they are more swayed than by party feelings."

The same of the following date, in reference to the eleventh section of Sir Stafford Northcote's Indian Bill empowering the Governor General of India in Council to confer covenanted posts on deserving Natives without any examination, observes, that had the Honourable Secretary of State for India complied with the reasonable and modest request of the Native petitioners, their claims would have been put beyond the danger of being neglected or set aside, and they themselves would have been indifferent to the smiles or frowns of the great Indian authorities. But according to the provision made by Sir Stafford, Natives cannot claim high posts as their right, but can only beg for them as a mere favour. There have been a great many laws, rules, orders, &c. intended for the benefit of Natives, but they have seldom, if ever, proved of any advantage to them; and if Sir Stafford intends that his bill should prove a real boon, and more solid than its predecessors, he should insert some provision in his bill which will ensure the carrying out of his scheme. The *Samáchár* proposes that it should be made imperative on the Governments in India to send to the Home Government every year a return showing have many covenanted places had been disposed of, how many of them had been filled by Europeans, and how many and of what description had been conferred upon Natives. Such a document would at once show to the Indian Secretary of State, and to the people of England, how far the new law had been carried out by the authorities in India, and how far it had proved beneficial to Natives. Natives know full well that no Government has been as liberal as the British in conceding rights on paper, but they also know equally well that no Government has fallen more short in acting up to its promises. If Government, therefore, wishes to impress Natives with its sincerity in making the concession in question, it should insert some such security as has been suggested above, in the bill. The *Samáchár* is of opinion, that the agitation of this important question should not be left only to newspapers, but that meetings should be organised in different parts of the country, and people should employ all peaceful and constitutional means to represent to Government that if it is not prepared to concede any right to the people, it should not make a show of granting it on paper only, because such a proceeding will tend to diminish the trust which subjects ought to have in their rulers, and to create an undesirable feeling of estrangement between the governors and the governed.

II. The *Jam-e-Jamsed* of the 22nd June advocates in a long leader the importance and necessity of establishing schools for imparting instruction in useful arts and professions. "India," says he, "is very happy in natural advantages. Its soil is remarkably fertile; its mines are rich and contain a variety of valuable minerals. But its Native inhabitants are not sufficiently advanced to avail themselves fully of these rich gifts of nature. Its forests and waste lands abound in rich materials, and only await the proper application of art to be converted into great sources of wealth. Valuable coal mines have been ascertained to exist in the country, which if properly worked would produce coal enough for the consumption of its railways and its manufacturing establishments. Its rivers are many and large, and if a proper system of irrigation were adopted they would impart fertility to a great extent of country. But Government must teach its subjects how to use these blessings which Nature has so liberally bestowed on them. Government is very anxious to open schools in the Mofussil to give book instruction to the villagers, but if it imparted to them education in the useful arts of life, they and the country would be immensely benefited. For instance, let them be instructed in the important art of agriculture with all its modern improvements. Instruction of this kind will prove of much greater benefit to the sons of farmers than any other instruction. Instruction in useful arts and professions should not be exclusively given to the children of farmers and other industrious classes, but should form an integral part of the general system of education followed in all schools. When persons thus educated and practically well acquainted with agriculture and other professions, settle in the Mofussil, the latent resources of the country will be developed, and trade and commerce will increase. They will direct their attention to independent professions, and strike out new paths for themselves, instead of seeking their livelihood exclusively in Government or private service, as they do at present."

The same of the 23rd June, referring to the Russian conquests in Central Asia observes, that Sir J. Lawrence and other statesmen have determined on the policy of neutrality, and do not wish to take any active part either in the civil war which has been raging for some years past in Afghanistan, or in the troubles of Central Asia. The Home Government holds the same views on this subject. But there is a party of Indian politicians, who entertain an opposite opinion, and try to urge the British Indian Government to interfere in the affairs of Afghanistan. They represent the affairs of Central Asia in such colours as would force the British Government to recognise the necessity of assisting Shere Ali Khán, and restoring to Afghanistan peace and tranquillity by an armed intervention. They have spread the false news that a great battle has been fought between the Russians and the king of Bokhara, in which the latter, with ten thousand Mahomedans were killed, and that the victorious Russians, notwithstanding the fatigue of the battle, at once advanced on Bokhara, and have taken possession of that city, &c. Fortunately the Government of India proved

to be too strong and firm to be moved by such attempts. That Government, though resolved to remain neutral in respect of the politics of Afghanistan and Central Asia, has been by no means indifferent to what is actually passing in those regions. It gets information regarding those countries much more accurate and trustworthy than what is gained by the Peshâwur correspondents of the Anglo-Indian newspapers. The English Ambassador at Cabul is not asleep, but is making a right use of his pen. An attempt was lately made in the English Parliament to agitate the question on the grounds of the false reports of the Russian conquests in Central Asia, above alluded to. But the Minister for Foreign Affairs, Lord Stanley, contradicted these rumours, and exposed their falsity. The *Jam-e Jamsed* strongly advises Government to publish the true and accurate information it gets regarding the affairs of those countries, that the exaggerated and false accounts of the Russian victories and the Russian exploits in Central Asia, which appear from time to time in the English papers published in India, may be contradicted, and their groundlessness exposed. This step on the part of Government will compel the newspaper writers to be more careful, and prevent them from publishing news, the falseness of which is sure to be exposed. At present, from their false but uncontradicted accounts, the credulous people of this country are led to believe that the Russians are really gradually invading India, and that though the British Indian Government is aware of the fact, it remains quiet because it is unable to cope with the overwhelming power of the Czár. The Badmashas of Northern India, taking advantage of the credulity of the people, may persuade them to believe that the Russians are really about to invade India, and that the British Government is really in danger. It is very desirable that the people should not have any such mischievous delusions in their heads, and especially during a time of war, and the best way of dispelling them, or of preventing them from coming into existence, is to spread correct information as widely as possible. The writer concludes with a hope that this suggestion will receive proper and deliberate consideration from the authorities.

The same of the 24th June expresses a great regret (a feeling in which it is sure it is joined by the whole community of Bombay) at hearing that the authorities have resolved to re-appoint Mr. Crawford as Municipal Commissioner of Bombay for another term. In making this appointment the Government of Sir S. Fitzgerald has shown that it does not care a straw for the opinion of the public. As there is a separate officer to report on the Native Press, Government cannot possibly be ignorant of the wishes of the people, and the views of the Vernacular writers on this subject. Then the *Jam-e-Jamsed* enumerates several of the complaints which have frequently appeared in its columns against the municipal administration of Mr. Crawford, and says that from these and other circumstances, the people of Bombay object to the re-appointment of Mr. Crawford. The reason why people did not make a petition to Government to remove Mr. Crawford from his appointment, was simply because they thought

that as the term of his office was about to expire, Government would appoint some other gentleman more fitted for the place; but they have been sorely disappointed in this matter.

"The re-appointment of Mr. Crawford," says the writer, "furnishes a proof that in disposing of high appointments the British Government pays attention to the influence and high connections of candidates, and not to their qualifications for the place. It is said that Mr. Crawford has many influential friends both here and in England, and that he belongs to a high family, and therefore the members of Government show him much favour. Again, the European inhabitants of the Island, for whose benefit the Municipal funds are chiefly spent at present, made a petition a few days ago for the re-appointment of Mr. Crawford. This petition was signed by some interested Natives. On the strength of this document Government have decided to confer the appointment on Mr. Crawford for another term." But the *Jam-e-Jamsed* regrets that Government have paid no attention whatever to the genuine wishes of the Native public.

"The Bombay Association," continues the writer, "ought to have moved in this matter, and should have represented to Government the necessity of preventing the reckless extravagance of the Municipal Commissioner, and of compelling him to keep the Municipal expenditure within proper limits, and the propriety of attending to the health and comfort of all alike, without any distinction between white and black skins. The Association cannot possibly be ignorant of the loud complaints which have been raised on all sides against the present Municipal administration. But there are few members of that Association who care for the interests of the people, and therefore, it is useless to expect any help from it." He advises the people to try and do something for themselves, and tells them that if they remain quiet the Municipal mismanagement is sure to grow from bad to worse.

The same has learnt from the *Englishman* newspaper, that in consequence of the complaints made by several subjects of His Highness the Gaikwad, the Supreme Government has ordered the Bombay Government to inquire into the matter of those complaints. The *Jam-e-Jamsed* hopes, for the sake of the poor ryots of His Highness, that the report in question is true. After having referred to the extravagant and oppressive acts of His Highness Khanderow, the writer observes, "We hope the Bombay Government will not fail to make this inquiry as strict and searching as possible. We also hope that the inquiry will result in the Supreme Government's calling on the Gaikwad to improve his administration, and to rule his subjects more justly, and to give more attention to their welfare."

VII. The *Rást Goftar* of the 21st June, in a leader headed, "Justice in the Mofussil," notices at some length two cases decided in the High Court of Agra, in one of which a European servant of the East India Railway Company was charged with an attempted rape on a Native woman, and in the other a

European soldier with an attempt to murder a Native cartman. The writer is dissatisfied with the decisions in both the cases. The comparatively lenient sentence in the first and the acquittal in the second, he attributes to a reprehensible class feeling in favour of the accused. "The greatest excellence of the English rule," says the *Rást Goftar*, "is its equal and pure justice. This excellence is generally acknowledged by Natives. But even English justice forgets its impartiality when an Englishman comes before it on a charge of having done an injury to a Native. But when the case is reversed and a Native happens to wrong an Englishman, no attempt that can be made is spared to bring about his conviction and to get him as severely punished as possible. It is a matter of regret that this partiality is seen every where; in a great city as well as in a village; in a High Court as well as in the Court of a District Judge; and for this disgraceful failure of justice the jurors are much more to be blamed than the Judges. The escape of English criminals with impunity through the partiality of juries has become so common and notorious that it has attracted the notice of some English statesmen. Mr. Richie, one of the late legal members of the Supreme Government, Sir C. Trevelyan, the late Governor of Madras, and Mr. S. Maine, have made attempts to put down the evil, but without success. The evil is as rife as ever. The jurors cannot be made more impartial and conscientious. They will help their countrymen out of the clutches of the law, even at the sacrifice of justice and conscience."

The same, while noticing the miraculous escape of a railway passenger train from utter destruction, near Akola, as described by the Akola correspondent of the *Times of India*, observes that if Government remains inactive only because no disaster has actually happened, one cannot help believing that it waits for a positive destruction of valuable human life, and will take active measures, according to its usual way, only after a catastrophe has occurred, and fate has accomplished its dire work. Properly speaking Government ought to look very sharply into the matter of these railway bridges. The present system of propping up the dilapidated bridges with wooden posts, or of dragging a train over them by means of coolies, is simply ridiculous. One serious disaster will destroy all the trust of passengers in railway travelling.

XII. The *Sind Samáchár* of the 17th June (received on the 24th) learns from a correspondent at Hydrabád that on the 7th June the weather was as dreadfully hot there as at Karachi. The thermometer stood as high as 135 degrees! In consequence of this excessive heat several Europeans died, as was the case at Karachi.

XIII. The *Samsher Bahádur* of 17th June (received on the 23rd) is of opinion that no good can result from complaints which the subjects of Native States now and then make to the British Government against their own rulers. The rulers of Native states are as much masters of their own kingdoms as the

English are of theirs, and can govern their subjects in the way they think best, as the English can govern theirs. Consistently with treaties, the English Government cannot interfere with the internal management of Native states. One or two wealthy persons in the Porebandar State are getting up an outcry against the Rana of that state, and trying to show that the state is not well governed, and calling upon the English Government to interfere. The *Samsher Bahádur* does not think that the English Government will be moved by such agitations, and why should it interfere for such trivial things? Why do those who complain of oppression in a Native state continue to live under that state? Why do they not go and live under the British rule? No one can bear oppression for a long time. When the Parsis were oppressed in Persia, they left that country, and went to settle in another. In the same manner if Native Rajás exercise an actual and unbearable tyranny, their subjects are sure to migrate into the nearest territories which they believe free from such tyranny. But when people raise a cry of oppression, and still continue to live under the Government against which they complain, the outcry is only pretended. "Several of our contemporaries," concludes the *Samsher Bahádur*, "are loud in condemning the Government of His Highness the Gaikwad for oppressing its subjects, but can they show that any number of His Highness's ryots, being unable to bear this oppression, have left their homes, and gone to settle under another rule? We are of opinion that people under the rule of the Gaikwad or of any other Native ruler feel themselves more happy in their own situations than they think they can be under the English rule. They say that though there is oppression under a Native Government, there is also prosperity."

KRISHNA ṢHA'STRI CHIPLONKAR,
Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
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REPORT

ON

NATIVE PAPERS,

For the week ending 4th July 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Suryodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Mara'thi.		
I.	The Arunodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnágherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzara'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan.....	Do.	Do.
IV.	„ Wepar Mitra.....	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review.....	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur.....	Ahmedabad.....	Do.
XIV.	„ Chandrodaya.....	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhilásha.....	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
XIX.	„ Tíkákár	Ahmedabad.....	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A.

I. The *Indu Prakásh* of the 29th June contains a long editorial on the mismanagement of the Poona Municipality. The writer describes all the Indian municipalities as most careless, shameless, and merciless institutions, devised solely for the purpose of inflicting endless miseries on the people. The particular complaint the *Indu Prakásh* makes against the Poona Municipality is that it pays no attention whatever to the great and distressing want of water, from which the inhabitants of the south-eastern part of that city are suffering. Several petitions on the subject have been made to that body, but to no purpose. One of the causes of this indifference is that no one residing in that unlucky part of the town has ever been made a member of the municipality. The writer describes in vivid colours the miseries and hardships of the poor inhabitants of that part, particularly of their women, whose business it is to fetch water for domestic consumption, and who are required to go one or two miles for water in the heat of the summer sun. He advises the inhabitants to represent their grievances to the Revenue Commissioner, or to Mr. Ellis, or His Excellency the Governor. But the best means they can adopt is to help the Poona Association to obtain from Government the right for the people of the city to elect the members of their municipality. It is not only the municipality of Poona which is in such a disgraceful state, but what has been said of this municipality is equally true of all the municipalities in the country. It behoves Government, therefore, to take some measures to remedy this crying and universal evil as early as possible.

III. The *Dnyan Prakásh* of the 29th June says—"A Government house has been building here at Gunesh Khind for some years. Some time ago the tower attached to this building fell down suddenly, and an inquiry was going on for some time to discover the party or parties who were to blame. People were very curious to know the result of this interesting investigation. Some believed that the Contractor would be blamed; others thought that the subsidence of the tower would be attributed to the carelessness of the Overseer, or of the Executive Engineer whose duty it was to superintend the work. But, wonderful to say, none of these were blamed at all. The whole fault was laid on an inanimate thing called '*Plan.*'" The *Dnyan Prakásh*, in a sarcastic tone congratulates Government on having sagaciously discovered this beautiful plea, which has spared it the unpleasant task of rebuking any one of its good servants.

A correspondent of the same, writing from Kirmálá, approves of the doings of the Municipality of that place. The Municipality has removed the thickets of prickly pear which surrounded the town, and thus has destroyed the haunts of venomous reptiles. It has also built a new Dharmashálá for the convenience of travellers, and supplied it with good water. The streets of the town are lighted at night for the comfort of passengers. The writer, however, regrets to find that many persons die there of small-pox. No Vaccinator has been as yet ap-

pointed to the Talooka. He earnestly hopes that this desideratum will soon be supplied.

V. The *Mitrodaya* of the 28th June thinks, with several other vernacular papers, that Government should supply all newspaper editors with copies of the weekly reports on the Native Press, to enable them to see whether all important matter contained in their papers has been properly noticed by the Reporter.

A correspondent of the same, calling himself "Sindhu tir niwasi" (one who lives on the bank of the Sindhu), complains of the oppressive proceedings of the Revenue Survey Department in the Konkan. He especially notices the proclamation No. 485, dated 29th April last, issued by the Mamledar of Dapoli, under the orders of the Superintendent of the Revenue Survey. By this proclamation every one who draws toddy from cocoanut trees is required to pay a fee of eight annas, in addition to the land assessment. The correspondent thinks this imposition unjust, because, in his opinion, when Government has assessed the land, it ought not to impose any additional tax on any of its products, but ought to allow the cultivator to raise on it any commodity he pleases without any hindrance. He therefore calls on Government to disallow this additional impost, and not to compel the poor ryots to seek redress in a civil court. The correspondent accuses the Superintendent of the Revenue Survey of downright falsehood. "That officer," says he, "in the proclamation above referred to, states that when the revised rates were communicated to the people, they were distinctly informed that a separate rate would be imposed on the toddy extracted from their cocoanut trees." But the correspondent avers that nothing of the kind was done.

VI. The *Suryodaya* of the 29th June:—"Few Zillas yield as much revenue to Government as is yielded by the Zilla of Tanna. It has a fertile soil and a plentiful supply of water, and therefore it yields an ample land revenue. The duty on salt is also great. But the pay given to the Karcoons who are entrusted with realising this duty is extremely wretched. In these days of general revision of the salaries of different departments no one thinks it his business to propose an increase to the pay of the poor servants in the Customs Department. These servants are variously named, such as Daroga Karcoons, Sajeder Karcoons, Nakidár Karcoons, and are entrusted with responsible duties, such as the sale of Government salt, inspection of the cargoes of salt ships, &c. The pay of these men ranges from 7 to 10 Rupees. How can honest men be found willing to serve on such wretched pay? The Department has been very ill managed. The consequence is that the servants in the Department and the merchants dealing in salt have ample opportunites for committing frauds and cheating Government of its revenue. A few cases of fraud do come to light, but the crime is seldom or never traced to the proper parties. A case of this sort was recently tried by Rao Bahadur Vishnu Moreshwar Bhire, the District Deputy Magistrate of the Tanna Zilla, and was dismissed for want of evidence.

The depositions of the witnesses for the prosecution in that case clearly show the mismanagement that prevails in the Customs Department." The writer in conclusion calls on the Customs Commissioner and his Deputy to remedy this discreditable state of things. "No good whatever," says he, "can result from prosecuting, suspending, or dismissing poor karcoons or peons on mere suspicion."

A correspondent of the same observes that the police compel all the travellers who stop at night in the Dharmashálá at Tánna, to go to the Police Chowki No. I. in the morning to have their names registered. This practice inflicts much inconvenience and annoyance upon travellers. It is also peculiar to Tánna, and is not seen in any other large towns, such as Bombay, Poona, &c. Nor is the writer aware of any provision in law which may be cited in its favour. Again, if the Police want the names of the travellers stopping in the Dharmashálá registered, why does it not send some one there to register them instead of making so many persons go to the Chowki?

B.

I. The *Arunodaya* of the 28th June, in an editorial headed, "The extinction of the Indian Legislative Councils," observes," When Natives were first admitted into the Legislative assemblies the measure was received on all sides by the Native public with unbounded joy. It naturally led them to believe that Government was sincere in its professions, that it really wished the good of the people of this country, that it honestly intended to train the people in the art of self-government. Encouraged by this belief they petitioned the Home Government to hold Civil Service Examinations in India as well as in England. The unexpected result of this petition however had nearly dispelled the delusion, when the intelligence of another important measure of the Home Government reached this country."

"One of the two Indian Bills recently introduced into Parliament by the Secretary of State for India proposes to empower, under certain conditions, the Governor General to pass, on his own individual responsibility, any Act, when he may consider it expedient to do so." The *Arunodaya* sees in this provision an attempt at virtually taking away the right of representation in the Legislative bodies conceded to Natives. "If the Governor General can of his own accord enact Laws, of what use are the Legislative Councils? Are they appointed merely to look on? The reason why the Indian Secretary has not altogether done away with the Legislative Councils is that, in that case, he would not be able to make, with any show of reason, a magnanimous but empty display of liberality. He has hit upon this trick in order never to allow the Natives opportunities of taking part in enacting their own Laws. This is actually retracting the concession already made.

"The youths of this country who are indebted to the English Government for their education and enlightenment, are the most loyal portion of its subjects. Their knowledge is principally derived from books and not from experience. They therefore naturally extol the English Government, and try to impress upon their less favoured brethren its honesty of purpose, and the excellence of its administration. What will these youths think of the English when they see these acts? Will they be able to retain their enthusiasm of loyalty?

"The men of conservative ideas, who always regarded the acts of the English Government with suspicion, and warned their younger brethren of their credulity, prophesied that the English would by some trick or other reduce this country to utter poverty; deprive it of its silver coin and metal pots and give it paper coin and earthenware instead; and in fact turn the Natives of this country Christians, and put caps on their heads. Will not the distrust of these people in the English Government increase when they come to see their acts? In short none appear to be satisfied with the present Government. Has the English Government made any use of its knowledge of past history? Is it in a position to be careless of the results of such a policy? Has it paid attention to the advice of its eminent Indian Statesmen? It is recommended that Government should act wisely and prudently, so that both England and India may be benefited."

The same remarks—"A separate Local Fund Engineer has been appointed to this zilla. This officer is an old bankrupt Contractor. He now appears to have amassed much wealth. Shortly after his appointment to his present post, he married and went with great pomp to * * * His way of doing business smells of some foul play. He receives tenders and gives work by contract to white men in a room in his house, with closed doors. We do not positively affirm that he actually takes bribes. But why should such a man who once failed in his trade be placed over such a Department, and entrusted with the execution of works to the extent of lacs of Rupees? That a pennyless man should be enabled to move in respectable circles in so short a time bespeaks some underhand dealing on his part. Where such a state of things at present exists, we will not tell. But if Government should inquire into it, we shall be ready to place the whole information before them."

II. The *Jagan Mitra* of the 22nd June deplores the gradual decline of Modi writing. The English language and English education are now-a-days sought for with an enthusiasm almost unparalleled, to the prejudice of Modi writing. The reason of this is quite apparent. It being the language of the the Rulers, it has more practical value.

"In all schools a great portion of the time is devoted to the study of arithmetic, geography, and Bálbodha reading and writing. It is natural that people should learn that which brings in more money. But Modi reading and writing should be taught, because it is the character in which our ancestors wrote and

read. We therefore ask the Vernacular Schoolmasters and the educational authorities to pay particular attention to this matter."

IX. The *Dnyan Chakshu* of the 1st July says that for some years past the crime of corruption has been on the increase. It is rampant in many Departments of Government. The writer especially notices the case of those who buy Government jungles. The Patel and the Kulkarni of the village to which the jungle belongs must be bribed, otherwise they will not give the necessary help. Then the Mamledar and his Karkuns must be propitiated. You cannot offer money to a Mamledar in his kutcherry, you must go to his house and try to find out the Agent through whom you must settle your business with the great man. Unless you satisfy him you will not be able to get a necessary pass from him to the Railway authorities to admit your timber or fuel. The servants of the Railway Company must get their share of the spoil. Unless they are paid for their good will, your commodity will not leave the Station soon. Thus the purchasers of jungles are fleeced. This is a typical instance. In other Departments people are robbed of their money in the same way. The poor victims cannnot make any complaints against their oppressors, because according to the present Law the complainants are more certain to be punished than the parties complained against.

XVI. The *Khandesh Waibhawa* of the 26th June mentions a remarkable fact. In the village of Pimpalgaum in Taluka Baglan, there is a woman of the Sáli caste aged forty. Up to the 16th year of her age, she lived like an ordinary person. But soon after attaining that age, she was affected with some disease, the consequence of which was her total involuntary abstinence from food and water. For five years she took nothing but a little milk every other day. This woman is still living, and has now been entirely without food and water for the last 19 or 20 years. Like other women she works in her house, and can occasionally walk 10 or 12 miles; the difference consisting in her appearing rather weak. Here is a problem for Medical men to solve.

C.

I. The *Guzarat Mitra* of the 28th June, in referring to the news that the Bombay Government has received an order from the Government of India to inquire into and report on the alleged tyranny and oppression practised by the Gaikwád on his subjects, observes, "No one can say that the condemnation of the barbarous and oppressive administration of His Highness the present Gaikwád, or the animadversions on the reprehensible supineness and partiality of the English Resident at his Court have been altogether fruitless attempts. It is true that the fruit has not been the dismissal of the Resident and the appointment in his place of a conscientious and strict officer, or a thorough reform in the administrative machinery of the state. But this only shows that vice is still vastly more powerful than virtue. We have been glad however, to read in

Newspapers that the Supreme Government have ordered the Bombay Government to inquire into and report on the misrule prevailing in the kingdom of the Gaikwád. But we are afraid our joy may prove merely nominal. We do not know whether the Supreme Government is really serious and wants a thorough inquiry, or whether it has ordered it simply because there has been a great outcry, and therefore it has thought it necessary to appear to do something." The Surat paper is of opinion that if the Supreme Government is seriously anxious to get correct information on the subject, the proposed inquiry must not be entrusted to the Resident or any other officer similarly situated. The Bombay Government is also advised to be watchful, and if necessary to be severe. The friends of the Resident will not spare their exertions on this occasion. The Resident himself will protest very strongly if the inquiry be conducted independently. He will represent such a proceeding as quite opposed to the policy of Government, and highly calculated to lessen his influence with the prince and his Darbár, by indicating a want of confidence in him. But if Government means to act in this matter with conscientiousness and justice, it should not attach the least importance to this representation. Since he wrote his last discreditable report Colonel Barr may have possibly changed his views for the better. But the writer has not heard a word about this change; nor has the Resident done anything to dissuade the Gaikwád from oppressing the poor Ryots. If an inquiry into the administration of the Gaikwád be prosecuted honestly, faithfully, and energetically, it is sure to lead to the question whether the Resident has discharged his duties diligently and properly. The *Guzarát Mitra* thinks that had the British representative at his Court advised the Gaikwád rightly his kingdom would not have drifted into anarchy, and his poor subjects would have been spared the miseries under which they are at present groaning. The person to be appointed to conduct this important inquiry ought to be clever, diligent, conscientious, experienced in political business and of independent spirit. If a Native gentleman possessing these qualifications be procurable, he ought to be preferred. The officer who is nominated to this important business will have to inquire into the various transactions between the Residency and the Darbár, and to obtain correct information regarding the real condition of the Ryots. But if the inquiry must be entrusted to a European Officer, the *Guzarát Mitra* recommends Mr. Hope as the fittest man for the work. "It is true," says he, "that a man like Mr. Hope can never be removed from any place without inflicting a great loss upon it. The happiness of thousands of human beings living under the rule of the Gaikwád, and the saving of crores of money are however objects of such vast importance that whatever loss the Surat Collectorate may suffer from the transference of its able and energetic Collector, it is almost nothing before their accomplishment." "It is to be seen," concludes the writer, "how anxiously and conscientiously Government will acquit itself in this delicate but important matter."

The same, under the head of "Kambát," or Cambáy, says—"The old Karcoon of the Fouzdár has been dismissed and a new one appointed in his place, but as the same Kotwál has been retained, much good cannot result from the change. Again, though a box has been placed for the Ryots to put their petitions in, no benefit can be expected from the arrangement; because when the petitions go to the Magistrate's Kutcherry or to the Adawlat, many of them are suppressed altogether. If the heads of the Courts would keep the key of this box in their custody, and cause it to be opened in their presence only, all the petitions made by the Ryots would be certain to come before them."

The Police Inspector of Surat writes to the same, in answer to a letter which appeared in its issue of the 14th June, animadverting on the conduct of the Surat Police. As to the statement that those of the cattle owners who bribe the Police Havildars, Naiks, &c. are allowed by them to store grass in their houses, but those who refuse to do so are assaulted and ill-treated by them, the Inspector denies its truth, on the ground that he has received no complaints in the matter. Regarding the second charge, that Police peons prevent the poor villagers from exposing their trifling articles for sale in public places, and sometimes remove them by force, the Inspector observes that such an exposition of articles for sale is prohibited by the Regulations, and if people cannot be persuaded to conform to them by gentle means, the Police are obliged to use force to make them do so. It is not just, concludes the Inspector, that the Police should be censured for the performance of their proper duties.

D.

I. The *Bombay Samáchár* of the 29th June notices in a long editorial the prosecution of Mr. Eyre by the Jamaica Committee, and an attempt by another Committee to inquire into the conduct of Sir R. Napier in Abyssinia. The writer describes at length the origin of the Jamaica Committee, and gives a summary of the arguments on the side of the prosecution, and of those on that of the defence. The following are some of the editor's observations on the subject. "The gentlemen forming the Jamaica Committee are unpopular with a section of the English public, and their attempts are ridiculed. But this is not to be wondered at. The opponents of the Jamaica Committee only care for British power and British ascendancy; but the gentlemen constituting the Committee are actuated by nobler motives, such as the love of justice, and regard for the sacred rights of humanity. They are not less anxious to preserve the greatness of England, but they are also anxious that no innocent blood or act of injustice should tarnish the glory of the English name. The friends of Mr. Eyre think that any act, however severe, is justified when the British supremacy is in danger. But their thoughts betray not only selfishness, but weakness also. The philanthropic efforts of such great and good men as Mr. John S. Mill, Mr. Buxton, and Mr. J. Bright, however ridiculed and maligned, entitle them to the highest gratitude from the people of this country."

Further on, in noticing the presentation of a petition to Parliament by Mr. J. S. Mill for an inquiry into the conduct of Sir R. Napier in Abyssinia, the *Samáchár* remarks; "We know that this act of Mr. Mill will be regarded with disapprobation by the great majority of the English public. We know that a victor is sure to be dear to those who are pleased with his victories, and any fault or crime he may have committed in achieving those victories is sure to be pardoned and forgotten in the hour of popular enthusiasm. But all persons in Great Britain are not so carried away by the enthusiasm of the moment. There are some really great spirits there who are not satisfied with mere victories, but wish to ascertain whether they were or were not accompanied by any atrocious acts, and if they have not been so accompanied, then only they regard them as true victories. It is very necessary that there should be such noble-minded persons in England, and particularly as Great Britain has political connections with most of the countries of the earth. They endeavour to show that conquest ought to proceed with a proper regard for humanity, and that every conqueror and every great administrator ought to be under the necessity of conforming his acts to the great principles of justice and humanity. England is the only country where such noble efforts in the interest of great principles can be made, and we heartily rejoice at the fact."

The same, of the 30th June, says that as long as the re-appointment of Mr. Crawford to the Municipal Commissionership was under contemplation, every public writer was at liberty to express his views on the subject. But now that the re-appointment has been made, the discussion ought to be closed, and the public papers ought to refrain from indulging in any further hostile criticisms. In England when any new measure is proposed, public writers freely discuss its merits and defects, and every one is at liberty to express his opinion either for or against it; but when it has become law, it is honoured and respected even by its former bitterest opponents, and those who continue their opposition are condemned as spreading disaffection against lawful authority. The *Samáchár* advises his brother Editors to follow this good example of England. He says the English have conquered India, and can if they please treat its inhabitants as a conquered people. "But instead of so treating us, they have kindly granted us some concessions, and these we must use with moderation and prudence, and show our Rulers that we deserve more. When we oppose Government we must keep our opposition within proper bounds. It is by acting thus that we shall preserve the liberty of the press which has been graciously granted to us. Even in England this boon is used with great moderation.

The same, of the 1st July, makes the following remarks with reference to the Reports on the Native Press. From some of the Reports which the writer has seen he finds that all those articles which in his opinion ought to have been noticed are not noticed, nor are the notices of others as full in all cases as they ought to have been. He does not know whether the Reporter is to be blamed

for these omissions. He has already expressed his opinion that the business of reporting is too much for one person. The present Reporter has moreover other duties to attend to. He therefore recommends that the establishment of the Reporter should be increased in order that the work may be done more fully and satisfactorily.

He also recommends that Government should send a copy of these Reports to all Newspaper Editors, that they may see whether all the important matter contained in their papers has been properly reported or not. The *Samáchár* applied to the Director for a copy, but was informed by that officer that he could not get it gratis, but might get one in exchange for his paper. But different newspapers, observes the *Samáchár*, have different rates of subscriptions, and to treat them all equally is rather unjust. He thinks that Government should supply copies of the Reports to all newspapers gratis, as they supply them with their other publications. But if Government is not willing to comply with this request, they should sell these Reports to those who may wish to buy them.

II. The *Jam-e-Jamsed* of the 30th June observes that complaints are heard on all sides with reference to the License Tax imposed by the Bombay Municipality. The inhabitants of Bombay are ill-prepared to bear this buren, in consequence of the depression of trade and commerce. But the chief cause of their complaint has been understood to be this, that the lower class of Municipal servants, either to increase the Revenue or for the sake of exacting bribes, try to impose the tax on those who ought to be exempted from it. Many poor people do not know by whom they are really taxed. They believe that it is Government that does it. They are too ignorant to get the necessary information, or too helpless to seek redress when they are unjustly taxed. There is no wonder if the Municipal servants take advantage of their ignorance, and endeavour to get bribes from them by threatening to tax them. Some steps ought to be speedily taken for their sake. It is the duty of Mr. Crawford to remove the cause of this complaint against his Department as early as possible.

The same of the 3rd July, noticing the appointment of the new members of the Legislative Council of Bombay regrets to find that no name of a Pársi gentleman appears on the list. The Pársi community, though small, is the most forward among the people of this country, and by their various acts of public spirit deserve well at the hands of the British Government. The writer thinks that the time has not yet passed, and earnestly hopes that Government will soon supply this omission, by nominating some deserving and qualified Pársi gentleman as a member of the Legislative Council. (This matter has been similarly noticed by some other Guzarati papers also.)

VII. The *Rast Goftar* of the 28th June discusses at some length one of the most important social questions, which has been much agitated in the English newspapers, namely, an inquiry into the causes which prevent a familiar social intercourse between Europeans and Natives. In the promotion of this intercourse

the writer sees great benefits, not only social but political. According to him it would make the two races understand each other better; half the difficulties in the way of good and effective Government of the country would be removed. He then enumerates the faults of Europeans, which obstruct a free and familiar communication between themselves and the Natives of this country, such as their aversion to and low opinion of Natives of whatever rank and character; their insolent assumption of race superiority, their exclusive love for their own people, &c.

"But can we say," asks the *Rast Goftar*, "that the whole blame lies with Europeans in this matter? We have examined the European side of the question. But have we examined the Native side too? It behoves us to see whether we, Natives, also, are or are not to be blamed. If we are not we shall have reason to rejoice, but if we are we must try to mend ourselves. He then proceeds to enumerate the various circumstances and defects of Natives which render the the happy intercourse in question altogether impracticable. These are their superstitious notions, their aversion to educate their women, and to take them into public assemblies; their want of general information and general culture, without which no man, however rich, can hope to be regarded as a gentleman in the English sense of the word," &c. In conclusion, he says, that though these difficulties exist in the case of Hindoos and Mahomedans, the Parsis are happily free from them, and therefore recommends them to take a step in advance in this important matter, as they have already done in several others.

The same in another leader makes a severe attack on the Gaikwad. After having related several acts of oppression and exaction, most of which have already been noticed in the public papers, the writer relates two instances of injustice with some detail. The land under cultivation in the *Nawsari Kasbá* is about 4,400 bigás, out of which 1,600 bigás have been for years in the possession of the descendants of Mr. Mancharji Khersetji Dasai. There is a registry of this grant in the state records of the Gaikwad. The land enjoys exemption from all taxes great and small. The writer observes in a foot-note that the document regarding the land was executed with the recognition of the British Government. Notwithstanding all this His Highness Khanderow Máhárajá is trying to assess the estate. An order has been received at Nawsari for paying the assessment on the land in question. The other case is related as follows:—Some two persons deposited a sum of Rs. 500 in the firm of a merchant named Dipchand, of Nawsari. These two persons were relations of each other. One of them did not know how to read or write, and therefore the paper containing his account with the firm was kept by the other, who, being in need of money, forged a letter to the firm in the name of his partner without his knowledge, and drew his money. When he whose money was thus fraudulently drawn knew of it, went to his relation and demanded his money, the other acknowledged his fraud, gave a part of the debt in cash, and passed a bond for the remainder on

a stamped paper. Thus the matter was settled to the satisfaction of both the parties. But when the transaction became known to the officers of the Gaikwad they sent for the illiterate person and compelled him to proceed against his relation, who was also beaten till he confessed his guilt. But the most wonderful part of the story is that the merchant, Dipchand, was fined Rupees 1,000 for ignorantly paying the money to one to whom it did not belong. Thus innocent persons are made guilty of imaginary crimes, that Government may be able to exact money in the name of fines. Is there any difference between such proceedings and actual plunder? Can people ever be happy under such a rule?

The same, in another long article, heartily approves the appointment of Mr. Crawford as Municipal Commissioner, but strongly urges the necessity of reducing the present municipal expenditure. After reproducing some of the arguments which have appeared in one of its previous issues against the enormously increased municipal expenditure under Mr. Crawford, he observes that as Mr. Crawford has been re-appointed for another term of three years, this question of expenditure and consequent excessive taxation deserves a fresh and serious consideration. A loud outcry has been raised by the native public against them which ought to be attended to. The municipal improvements effected under the present regime are not so great as to justify the frightful increase in the expenditure. The writer then compares at some length the past and present municipal state of Bombay, and says that though the latter is to a certain extent better than the former its superiority in any department whatever is not at all in proportion to the incredibly large sum that is spent by the municipality.

"One question, however," continues the *Rast Goftar*, "deserves particular consideration. As the income of the municipality is so princely, its treasury ought to be full, and its accounts clear. In the report of the Finance Committee the stores of the municipality have been valued at Rs. 12,00,000. Is that the real value of the stores, and was it really ascertained by the committee when it put down that round figure in their report? We do not mean," says the writer, "that the value of the municipal stores is positively less, but we have asked the question only to ascertain whether the municipal accounts have been accurately kept. We will give another example." Though the municipal income is so large, and though there are so many hands to collect it, the pay of the municipal servants falls into arrears for three or four months. The pay from January to April was distributed in May last, and has fallen into arrears since. The lower servants of the municipality who live from hand to mouth must be experiencing great hardships under this system. What wonder is there if they receive bribes? We should like to know the cause of this state of things. The municipal revenues amount to several lakhs. What is the cause of this wretched deficit? Why is Yeshwantraw, the 'right hand' of the Municipal Commissioner, engaged so frequently in negociating loans of money

from shroffs and money lenders?" The writer in conclusion calls on the Justices of the Peace, as the representatives of the people, to inquire into all these matters, and to remove the cause of the loud public complaints which greet one's ear wherever he goes.

XI. The *Sunday Review* of the 28th June contains an editorial highly praising the administration of Colonel Keatinge, the late Political Agent of Kathiawad. "Though Colonel Keatinge," says the Reviewer, "has been succeeded by so able an administrator as Colonel Anderson, his good name will not be forgotten for a long time in Kathiawad." The writer then enumerates several important improvements effected by the late Political Agent, such as the settlement of the disputes of the Girasis, and bringing those wild and savage people to see the benefits of a civilised life; making roads, and thus increasing the facilities for trade and commerce; establishing a postal system; encouraging education, &c.; in short doing every thing which the circumstances allowed, and which was calculated to improve the people, and to make them prosperous and happy. The Reviewer concludes with a recommendation to the present Political Agent of Kathiawad to follow the laudable course of his predecessor.

The same is extremely sorry to see Mr. Crawford re-appointed as Municipal Commissioner. It is a matter of great regret that the Government of Sir S. Fitzgerald did not pay any attention to the general public outcry, and the severe but just criticisms of vernacular newspapers against the recklessly extravagant administration of Mr. Crawford. The Reviewer attributes the re-election of Mr. Crawford to his influence and high connections.

XIV. The *Chandrodaya* of the 22nd observes that though Government has increased the pay of its servants in several departments, it has not as yet done the same justice to those in the judicial one. Properly speaking it ought to have attended to the prosperity of this department first. The remuneration which is given to the lower servants in this department is disgracefully low, and in no proportion to the arduous and responsible duties expected of them. "We do not mean," says the Ahmedabad paper, "to imply that all servants in the judicial department are corrupt. We know there are many who are proof against that vice. But what we mean is that no man's virtue should be tried too severely. Few men can be found who will put up with a want rather than supply it by dishonest means. When persons well educated, boasting of their honesty, and in affluent circustances, are too often found to succumb easily to temptations, is it not folly to expect rigorous virtue in people who are really in want?" All these considerations are not unknown to Government. It has been thinking for a long time to remedy this state of things. But unfortunately its deliberations do not as yet result in any practical reform. Like a niggardly person it fully sees the necessity of spending, but cannot make up its mind to do so. Neither can it plead any want of funds in this matter. The stamp duties have been enhanced with the avowed object of improving the salaries

in the judicial department, and the proceeds of those duties are amply sufficient for the purpose. The writer concludes with a hope that Government will be gracious enough to effect the necessary reform soon.

The same has heard that the diabolical person or persons who sometime ago distributed eatable things containing poison among the inhabitants of Ahmedabad, have made their appearance at Nidiad and Mahuda, and excited consternation among the people of these places. It is very deplorable that the police authorities of none of the places where these fiends in human form wantonly cause the death of poor credulous persons have been able to apprehend them. A mendicant was apprehended by the police of Nidiad, and certain articles, such as rice, dhal, &c. were found with him. These were examined by a medical man but were found to contain no poison. Thus as there was no proof against the man he was discharged.

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Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
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REPORT

ON

NATIVE PAPERS,

For the week ending 11th July 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Suryodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Maráthi.		
I.	The Arunodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do.
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzará'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzará'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan	Do.	Do.
IV.	„ Wepar Mitra	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur	Ahmedabad	Do.
XIV.	„ Chandrodaya	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
XIX.	„ Tíkákár	Ahmedabad	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A

I. The *Indu Prakásh* of the 6th July contains a letter, written from Wai, severely complaining of the tyrannical misconduct of Mr. Ambá Shankar Manishankar, a superviser in the Engineering Department. "This man," says the writer, "was accused before the Mamledar of Wai of severe assault on two Brahmins, and of illegal confinement, &c. On his own confession he was found guilty. The Mamledar however allowed him to escape with a trivial fine of Rs. 25." In the opinion of the correspondent the man ought to have been imprisoned for a few days. He thinks that to allow such a man to remain in the public service is disgraceful. He further adds that while travelling this tyrannical officer drives his carriage furiously, and whips poor cartmen on the road for not making way for him.

II. The *Native Opinion* of the 5th July. A correspondent of this paper advises the native public of Bombay to make a petition to Government praying that the right of electing the members of their Municipality may be conceded to them. At present the majority of the Municipal Commissioners are Europeans, but as 99 Rupees out of every hundred of the Municipal income are levied on the native public, the present arrangement is obviously unjust. When a petition is made to Government against any municipal measure the petitioners are informed that the measure complained against was adopted with the consent of the Native as well as the European members of the Municipality. But the real fact is that the Native members of the Bench, either from ignorance or want of public spirit, or from hopelessness of being attended to, do not speak out their minds, and thus the real wants and wishes of the native public remain altogether unrepresented. The concession of the above right will remove all the above evils. The Native public cannot be said to be unfit to exercise the right. The prayer is altogether quite reasonable and just, and ought to be granted.

III. The *Dnyán Prakâsh* of the 6th July, in noticing the rumoured resignation of Mr. Madhavorao Vittal Vinchurkar of the regentship of the Akalcote State makes the following observations. "It was very wise in Mr. Vinchurkar to resign the situation in question. He was quite unfit for the place. His appointment did no good either to the Raja or to his subjects. He owed the appointment simply to the favour of the late Governor, Sir B. Frere." The Poona paper further adds, "if the place was not created simply for the sake of Mr. Vinchurkar, and if Government wishes to fill it up again, it should be conferred upon Mr. Mahadeva Govind Ranade, who is fully acquainted with the real wants of the state. This appointment would prove extremely beneficial."

The same bitterly complains against the mismanagement of the Poona Municipality. It is making a new road in the Shanwár Pet. Though the road is full of pits and heaps of earth, and consequently very dangerous on dark nights, the Municipal officers are so careless as not to put even a few lights for the safety

of poor passengers. Several persons fall and get hurt. The *Dnyán Prakásh* has no hope of the Municipal officers attending to this just complaint, and he therefore advises those who are hurt to bring a civil action against that body for damages.

The same has heard that a civilian of high standing wanted a pump for some private use, and regarding the Municipal pumps as his own, sent a peon to fetch one of them. But the man who had the custody of the pumps told the peon that he could not allow any pump to be removed without the permission of his superior. The peon went to that superior, but he also informed him that the pumps were not his property, but belonged to the Municipality, and therefore he could not permit their removal without the order of the chairman. When the peon informed his master of all this, the latter took away one of the pumps without caring for anybody's permission. The matter was reported to the chairman, but as the offender happened to be a great officer he took no notice of it. Had the same thing been done by a Native, he would have been thoroughly disgraced. The *Dnyán Prakásh* hopes that the story may prove false.

VI. The *Suryodaya* of the 6th July contains a letter under the signature "Sutedar," in which the writer reiterates the often-repeated complaint against the proceedings of the Revenue Survey officers in the Koncan. When the revenue assessment was settled, "says the writer," in the Dhánu Zilla in 1866, it was decided that the Warkasi lands were not to be separately assessed, and consequently higher rates were imposed on the Kharif lands. Subsequently however the Warkasi lands were divided into numbers, and an assessment at the rate of three or four annas has been imposed on them, and is now being collected with extreme rigour. Not only have the Kharif lands (the revenue of which has been already paid) of several persons been sold in satisfaction of this additional rate, but interest at the enormous rate of half a pie per Rupee per diem is exacted on the unpaid amount. The Collector, when petitioned against this oppression, declined to interfere in the matter. The Superintendent of the Survey, as well as Major Francis, the Survey Commissioner, were applied to, and complaints were also made personally to the latter officers, but they refuse to give any reply. The ryots have the five following requests to make. They say—

1. That the Warkasi land should be measured by the chain, and the barren portions of it should be deducted.
2. That if the Warkasi land must be separately assessed, the present rates on the Kharif land should be lowered.
3. The Warkasi land should be assessed at one or two annas an acre, as they were assured by the Superintendent of Survey it would be, and not at three and four annas, as has been done.
4. The excess of the new rates over the superseded ones should be remitted for one year, according to the old practice.

5. That as Government assesses the Warkasi land, those who pay the assessment on that land should be allowed to have a proprietary right in the jungle and other produce of that land."

The writer concludes with a hope that Government will graciously give attention to this subject, and redress the grievance of its poor ryots.

B.

II. The *Jagan Mitra* of the 6th July severely censures the way in which the sum of Rs. 2,400, promised by Government as a reward for the apprehension of eight Wageers who ran away from the Jail at Rutnagiri, was distributed. The prisoners were apprehended by the people of the two villages called Talwade and Kurchumbá, and strictly speaking the whole sum ought to have been distributed among them only. But only Rs. 800 were distributed among them, and the remaining Rs. 1,600 were distributed among the police force. The Rutnagiri paper does not know why Government has acted so shabbily and unjustly in this matter! If it wanted to reward the police it ought to have done so at its own expense, and not at that of the people of the two villages above mentioned. Again the way in which Rs. 1,600 were distributed among the police was very objectionable. The money was equally distributed among all the men of the police who were in any way connected with the affair from the escape of the prisoners to their apprehension near the village of Kurchumbá, with exception of those who were within the jail, and of some of those who were engaged in the little fight with the runaway prisoners. The heirs of those who actually fought with the prisoners near the jail, and died, and those who received wounds, received ten Rupees each, in common with those who were only engaged in searching the jungle, or in some other similar or even less dangerous service. Thus Rs. 1,540 were distributed among 154 men, and Rs. 60 are still remaining. Is this just? Is this the way in which Government appreciates the courage and the pluck of its servants? The money was distributed exactly in the same way as a casual visitor distributes sweet-meats among the little children of a school. Why did not Government reward separately those men of the police who acted bravely on the occasion in the same way as it rewarded some of its servants connected with the jail? It ought to have given at least one hundred Rupees to the heirs of those who died in the fight. There is another fact connected with the subject which deserves notice. While the paid police was thus rewarded for having done its duty, the poor people of the villages adjacent to Talwade and Kurchumbá who were engaged in searching day and night the difficult parts of the jungle, without regard even to food and drink, did not get even a word of praise for their trouble. They are very much disappointed at this treatment at the hands of Government, who ought to have given them something for their labour.

IV. The *Vritta-Waibhava* of the 5th July advocates the necessity and importance of establishing schools for imparting practical instruction in useful crafts and professions. In the opinion of the writer the local funds ought to be devoted to this highly important purpose. He is even ready to sacrifice some of the present schools for book instruction to the carrying out of his object. The arguments he uses are few and ordinary.

The same deplores the rapid decline of the indigenous trades and professions. Even the most ordinary articles of common use, such as needles, thread, knives, scissors, &c., are more and more imported from Europe, to the great detriment of the native industry. The writer reproaches the educated natives for want of a proper patriotic feeling on this subject. In his opinion they ought not to prefer articles manufactured in Europe to those prepared here. They ought to do rather the contrary, in order to give encouragement to the Native craftsmen and manufacturers. It is the more necessary for them to act in this way because their example is followed by the masses.

A correspondent of the same complains that in filling up vacancies in Government offices the good old rule of giving promotion according to seniority is falling into disuse. Even the orders of Government that persons who have lost their situations in consequence of reduction should be provided for first are also set at nought. Perfect strangers to the departments are admitted, and even in this no preference is given to the order in which candidates have passed in the Examinations or to their merit or qualifications. The filling up of vacancies is simply regulated by the favour and pleasure of the appointing officers. There are a great many instances which may be cited in proof of the above assertions.

Another correspondent of the same complains of the distress into which the people of Ahmednuggur have been thrown by the hasty and inconsiderate order recently issued by the Municipality of that town. The municipality has lately issued an order calling on the sweepers of the town to remove the night soil to a greater distance than formerly. In consequence of this order the sweepers have struck work, and refuse to clean the privies of the town, which have consequently become very filthy. The sweepers refuse to clean them even at an enhanced rate of remuneration. The people are fined for having bad privies by the Municipality. Thus the poor inhabitants find themselves in a helpless and distressed condition from which they have no means of extricating themselves. "The municipality," says the writer, "ought to have taken into consideration this difficulty before it issued the hasty order. Let the municipality impose an additional rate, and take into their own hands the business of cleaning the privies. Let it do anything which will relieve the people from their present distress."

IX. The *Dnyán Chakshu* of the 8th July again contains a long article complaining of an increase of the vice of corruption among Government officials. Most of the arguments used and assertions made in this article have already appeared in this and other papers.

C.

I. The *Guzarat Mitra* of the 5th July advocates, in a long editorial, the necessity of establishing more dispensaries in the Mofussil. He thinks that dispensaries are much more necessary and useful than roads and schools, and therefore, in his opinion, the local funds and municipal committees ought to pay attention to the former in preference to the latter. He speaks of the public works constructed by Government in very disparaging terms. "Thousands of Rupees," says he, "have been spent on these works, a majority of which reflect great discredit on the abilities and honesty of the Government officials. While Government squanders its treasures on these works, it will bring all sorts of objections if an application is made to it to grant a supply of medicines worth a few hundred rupees for dispensaries. It is a matter for regret and wonder that when local funds were instituted and rules for their disposal framed, no attention whatever was given to the opening of dispensaries, which preserve the life of, and import health to, thousands of poor agriculturists and Jamedars. Some good and wise officers, such as the Collector of Ahmedabad, have opened in the districts under their control, some dispensaries out of the local funds in spite of the unsound rules made by Government for their management. The Collector of Surat, following this good example, has obtained permission to construct buildings for dispensaries. Still there is a want of qualified medical men to conduct these institutions. Government seems to care less for the health and life of its subjects than for their education, and the advancement of trade, and therefore is more willing to give them schools and roads than dispensaries. The idea that the people should privately raise funds among themselves for the establishment of dispensaries is a great delusion. The people are not as yet advanced enough to do anything of the kind. Does Government mean to allow its subjects to die of cholera and other diseases until they become intelligent and generous? The fact is that no officer has been at the trouble of representing this matter to Government in such a way as to remove its dangerous delusions, otherwise we should see many more dispensaries; a vast deal of misery would be spared, and many valuable lives saved." He therefore suggests that Government should make such alterations in the rules framed for the conduct of local funds and municipal committees as to make it imperative on those bodies to attend to the medical wants of a Talook or town before any other wants. The writer makes another suggestion. He proposes that simple medicines for common diseases, such as fever, indigestion, ulcers, itch, &c., with intelligible written directions as to their use, should be kept with Patels, Foujdárs, Mamledars, &c. for the use of people living in their villages or districts. An able and experienced medical officer has informed the writer that the above arrangement is thoroughly practicable, and would do a vast deal of good to the people in the Mofussil. It will not entail much expense on Government, but will prove a blessing to the people.

The same in another article strongly animadverts on the way in which criminal proceedings are at present conducted by Colonel Anderson, the Political Agent of Kattyáwár, and his subordinates, against certain parties who are alleged to have rendered help to the Wághirs in the last rebellion. The quarrel between the Gaikwad and the Wághirs has inflicted vast misery and trouble on the patient and law-respecting Ryots and Talookdars of Kattyáwár. The Talookdars have cheerfully rendered the assistance they were called upon to give, but instead of receiving any praise for it, they had their villages attacked and plundered without their knowledge. Several of their respectable people have been disgraced on the testimony of low and base persons who have been guilty of hundreds of evil deeds. The writer has heard on what he believes to be good authority that the Political Agent acts implicitly on the advice of Mr. Krishnaji Lakshuman, his Assistant, and Jamádár Syad Alvi. It is not meant that an officer should never listen to the advice of his subordinates. He may take as much advice as he likes, but must act only on his own conviction derived from deliberation, and impartial evidence. The *Guzarat Mitra* says, "we have seen some low, cruel murderers among the rebellious Wághirs accusing, before Colonel Anderson and his above-named Assistants, respectable persons of eating food with or giving help to them. Such worthless testimony is relied upon. These savages, who are too low to fear any fall, can be easily bribed to say any thing. At present Colonel Anderson has arrested an old and experienced man named Mangaljí Gowrishankar, with some others, on the suspicion that while a servant of the Gondál State, he paid a certain sum of money to the rebellious Wághirs to induce them to refrain from plundering some villages belonging to that state. These inquiries are conducted in such a way in the Court of the Political Agent that one who is acquainted with the mode in which justice is distributed in the Regulation Provinces cannot look on them without feeling extreme indignation. All sorts of irregularities are committed there. The accused are denied the assistance of any legal adviser. The committing Magistrate often sits in the Session Court, and puts questions to the accused. The witnesses for the defence are frequently bribed to depose in favour of the prosecution. The testimony of the most worthless persons, who have been convicted and have undergone sentence, has been implicitly believed, and on its strength respectable men have been declared guilty! There is a fact which is not known either by the public or by Government, but which we think it right to publish. Colonel Anderson recommended Syad Alvi to the favourable notice of Government on the ground that he acted very bravely when the last assault was made on the rebellious Wághirs near the village of Máchaldá. The Bombay Government forwarded this recommendation to the Supreme Government, which conferred on Miya Alvi the honourable title of Khan Bahadur." But according to the writer the Miya did not deserve the honour at all. "Has any body ever heard or read any where," asks he, "of Miya Alvi having brought the head of a single Wághir rebel to the British camp? No. The

laurels of that memorable day sit gracefully on the brows only of Captains Herbert and LaTouche. Of others only stories are to be heard. But what wretch can dare to inform Government of the correct account of that assault in contradiction to that related by the Political Agent? We conclude with a request to Government not to put implicit reliance on the *ex parte* account of the Political Agent in the matters we have criticised above. Nor do we wish Government to believe our version of them without a proper inquiry. But it can convince itself of its truth from independent sources. If it deputes an impartial, conscientious, and experienced officer to this province to inquire into the matter, the Talookdars and the Ryots will get redress of their grievances."

D.

I. The *Bombay Samáchár* of the 8th July notices a decision by a European Magistrate at Bhosawal in a criminal case. A Márwári shopkeeper was accused of using abusive language towards two European women. He was found guilty and sentenced to rigorous imprisonment for one year. An Appeal was made against the decision and the Honourable Mr. Hobart, the Session Judge of Dhulia, held that the sentence was out of all proportion, and only imposed a fine of ten Rupees on the accused, and ordered his immediate release from imprisonment. The *Samáchár* makes some very severe reflections on the sentence passed by the Magistrate. "It is a fearful thing to contemplate that a man holding the responsible situation of a Magistrate is yet unable to distinguish between a crime which deserves rigorous imprisonment for one year and one which should be punished only with a fine of ten rupees. Instances of such flagrant injustice deserve the strongest criticism and ought to be visited with the severest displeasure of Government."

The same contains a reply to the criticisms made by the *Rast Goftar* on the Lighting department of the Bombay Municipality. The *Samáchár* ridicules the writer in the *Rast Goftar* for his ignorance of the first principles of the science of exchanges. "That the same number of gas lights," says the *Samáchár*, "should cost more money in one year than in another is a matter of great wonder to the writer in the *Rast Goftar*. But this wonder is simply the result of his ridiculous ignorance. His wonder would cease if he were to attend to the simple fact that the Gas Company sold its gas at a higher rate in one year than in the other." Again, the complaint made by the *Rast Goftar* that the Municipal Commissioner has reduced the number of gas lights and has replaced them with kerosine ones in some parts of the town, and contemplates substituting oil ones in others, appears to the *Samáchár* altogether inconsistent. For according to the *Rast Goftar* the present Municipal expenditure is too great, and the Municipal taxes are too heavy for the people to bear, and ought therefore to be reduced; and yet when the Municipal Commissioner begins to exercise economy and reduce the expenditure for lighting the town, the *Rast Goftar* turns round, and finds fault with him for having done so. Can there be any thing more inconsistent?

The same of the 10th July advocates the extension of the pecuniary jurisdiction of the Courts of Small Causes. The English way of dispensing justice is more thorough and impartial than the Native one. But it is also more expensive and dilatory. The English law, though very learned and profound, is also very technical and intricate, and therefore very puzzling to Natives. Again the greater part of the higher judicial appointments are filled up by Europeans who are seldom thoroughly acquainted with the Native manners, and who often judge of Native things from a European point of view, and consequently many a time injustice is suffered by Natives. What Natives really want is simple, cheap, and speedy justice. It suits their habits and their present condition. In order to attain this object, Courts of Small Causes have been established. Originally their pecuniary jurisdiction was fixed at five hundred Rupees only. Sometime since, it was extended to Rupees 1,000. There are reasons to believe that this is not sufficient. People evidently prefer to take their cases to the Small Cause Courts than to others the proceedings of which are more elaborate and the decisions appealable. It often happens that when they have to file a suit of 1,200 or 1,300 Rupees, they relinquish the excess in order to bring the suit within the jurisdiction of a Small Cause Court. Again transactions of two or three thousands have become very common, and therefore the *Samáchár* is of opinion that the pecuniary jurisdiction should be increased from one to two thousand Rupees. He hopes that Government will effect this reform.

The same of the 11th July replies to the observation of the *Rast Goftar* that the expenditure of the several Municipal towns in England and that of Calcutta (which is the Metropolis of the whole of British India) is much less than that of the Bombay Municipality, and therefore the expenditure of the latter is extravagant. The *Samáchár* considers this criticism of no force whatever. "No town in England except London, and none in India, including Calcutta," says the *Samáchár*, "contains so large a population or comprises so great an area as Bombay, and therefore there is nothing extravagant if the latter city requires a greater expenditure for its Municipal arrangements."

II. The *Jam-e-Jamsed* of the 10th July observes that a great outcry has been raised in the town in consequence of the oppression exercised by the assessors of the license tax, who have placed all shroffs in the first class, and imposed on each of them indiscriminately a tax of one hundred Rupees a year. This proceeding, the *Jam-e-Jamsed* thinks, is extremely unjust and oppressive. "The incomes of all shroffs," says he, "are not equal. A great many of them have suffered severe losses during the late crisis. They do not get more than one or two thousands a year. They are shroffs only in name. Properly speaking these persons ought to be considered not as shroffs or bankers, but simply traders, and should be differently classed for the purpose of the license tax. To place them in the same class with real shroffs and bankers is really unjust and tyrannical. These poor oppressed men have made petitions to the Municipal

authorities, but obtained no redress. They say that such oppression has not been exercised even under Native Government." The *Jam-e-Jamsed* hopes that Mr. Crawford will inquire into this matter, and remove the cause of this loud complaint. He also advises the overtaxed shroffs not to remain supine but to petition the proper authorities on the subject, and assures them that they will get redress.

VII. The *Rást Goftar* of the July discusses the question whether it is proper that Government should carry on the opium trade as is done in Bengal. The writer admits that the question is a very serious one, and ought to be discussed very carefully. The revenue derived from this article amounts to eight millions sterling, and thus forms about the fifth or sixth part of the whole revenue of the empire. A hasty disposal of this matter therefore is likely to entail a serious loss on the Imperial Treasury and throw Government into great embarrassment. The opinion of the great Indian Statesmen is divided on this question. Sir. W. Muir, the Lieutenant Governor of the North Western Provinces, and others are of opinion that Government should give up all connection with the cultivation and sale of this poisonous drug, and should be contented with only imposing a heavy tax on it, as it actually does in the case of the Málwá opium. While the other party, which includes such able statesmen as Sir R. Templeand Mr. Massey maintain that no change is advisable in the present arrangement, because such a charge would be full of risk, and that things ought to be left as they are. The *Rást Goftar* sides with the former party and thinks that the present intimate connection of Government with the odious trade is derogatory to the high character of the British Government. He thinks that no risk to the revenue need be apprehended from adopting the course recommended by the Lieutenant Governor of the North Western Provinces. Most of the arguments produced by the writer in support of the side he takes up have frequently been used by the opponents of the trade.

The same in an editorial headed "Our Gas-lights," observes that the advocates of the present Municipal administration try to defend its vastly increased expenditure on the ground that many more improvements have been effected than was the case in former times, and that if more money has been spent it has been spent to good account. "It is necessary, therefore," says the *Rast Goftar*, "to see what are these improvements and how the money has been turned to good account." The lighting of the town by gas is one of the many works undertaken by the Municipality and to the examination of that work alone he confines his remarks in this article. If it is shown that this one work, which is inferior in importance to many others, has not been performed satisfactorily, it is not unreasonable to suspect the same mismanagement in the whole department. No comment is necessary in this discussion. A simple statement of facts is enough for the purpose.

In 1865 when Mr. Crawford became Municipal Commissioner, there were only 220 gas lights. But at the end of 1866 the number was increased to 1888.

The increase was immense, still not sufficient for this city. In 1867 the number of gas lights remained the same. But in the current year it has decreased instead of being increased; several important public streets have fewer gas lights now than they formerly had. In several places gas lights have been replaced by kerosine ones, and it is said that the Municipal Commissioner contemplates substituting common oil ones in some other localities. What is the cause of these changes? Why has the number of lights been decreased and why have those of inferior brilliancy been substituted? While gas lights shed their brilliant lustre on the empty streets of Walkeshwar and Mahalaksmi several populous quarters of the city are allowed to be enveloped in darkness and passengers made to grope there way as best they can." The writer gives the names of several streets which are thickly inhabited and much frequented, but which are not lighted, and those of others which though not so much frequented are yet brightly illuminated because they are inhabited and used by Europeans. A separate tax has been imposed for the lighting of the town and if the accounts of this separate department are examined no satisfactory explanation of these facts can be obtained therefrom. In 1866 one per cent. was levied for this purpose. The proceeds of the tax for that year amounted to Rs. 1,49,397. There were in that year 1800 gas lights. The tax was increased in the subsequent year from one to one and half per cent. and the income from it was Rs. 2,13,773. But the number of the lights remained the same. During the current year it has decreased. In 1866 the expenditure for lighting amounted to Rs. 1,31,622 and therefore there was a balance of Rs. 17,774 in favour of the tax. In 1867 the number of lights remained the same. Yet the expenditure increased to Rs. 2,38,254 and therefore it exceeded the income by Rs. 24,481. One cannot clearly understand how it was that though the number of lights was the same in both years there was a balance of some 17 thousand Rupees in one year, while in the other, though the tax was raised by fifty per cent., there was a deficit of 24 thousand Rupees. In the beginning of 1867 when there was a balance of 17 thousands the Municipal Commissioner promised to light more streets gradually. The tax was also increased. But the number of lights has not been increased. The Municipal Commissioner observes in his new report that there was a great cry for more lights, but as the tax had not been increased nor had the rate at which lights were bought gone down, the cry could not be attended to. But the tax has been increased, and therefore the number of lights ought to have been increased. There is another complaint which is heard in all parts of the town. The present gas lights are not as bright as they formerly were. It is said that at present gas is extracted from an inferior sort of coal. Thus people suffer in two ways. They are required to pay more and get lights of an inferior kind and less in number."

XI. The *Sunday Review* of the 5th July speculates as to who is likely to succeed Sir J. Lawrence, whose term of office is approaching its termination. The rumour that the present Secretary of State for India is to be our next

Governor General does not appear to the Reviewer very likely, because in his opinion Sir S. Northcote will not accept a post subordinate to the one he already occupies. If the Honourable Baronet however will consent to become our next Viceroy, India must consider herself extremely fortunate. The various liberal acts of the present Indian Secretary inspire the Reviewer with a lively confidence that if he becomes the Governor General his administration will prove a great blessing to the country.

The same in common with other Guzeráti papers published at Bombay deplores that no gentleman from the Parsi community has been nominated this time a member of the Legislative Council of Bombay, and hopes that Government will supply this omission.

XIII. The *Samsher Bahadur* of the 1st July (received on the 7th) deplores the general disarming of the country. "The Government," says he, "seems to to apprehend that if people were allowed to possess weapons they might rise against it in time of danger. But this fear is groundless. For in 1857 when the mutinies broke out and people did possess their arms (they were deprived of them subsequently), they did not make any disloyal use of them. Again it was not right that Government should take away from the people weapons worth millions of money without giving them any thing for them. Were they presented to the forefathers of the people by the Government that it took them away without paying them any thing? Was this not oppression? Even under the tyrannical Government of the Mahomedans, the country was not so disarmed, and it is a matter for wonder that the just and enlightened British Government should think such a policy necessary. Seriously speaking the possession of weapons is necessary for the very safety of the people. Without them how can they protect themselves from the attacks of wild beasts? It is absurd to say that when such danger occurs they should run about in search of some Government servant possessing a weapon and knowing how to use it." "Lastly we observe," concludes the Ahmedabad paper, "that Government need apprehend no danger from allowing its subjects to possess arms. On the contrary they may confidently expect help from them. The concession would also prove very beneficial to the people, inasmuch as it would enable them better to protect themselves and their property."

The same observes that among the few native members of the Legislative Council of Bombay there is none who is thoroughly acquainted with the real state and wants of the population of Guzarat, and therefore laws affecting this population are often framed without proper regard for its interests. The writer requests Government to supply this omission by appointing some native gentleman possessing the above necessary information.

The same in a communicated article advocates the establishment of a High School in the Khera Zilla. The boys of that Zilla are at present put to

great inconvenience by being obliged to go to Surat or Bombay in order to prosecute their English studies. The School at Nariad which used to send its pupils to the matriculation examination has been prevented from doing so, and has also been prohibited from teaching beyond the Third Book, Part II, of the Educational Series. This arrangement imposes on the poor boys the disagreeable necessity above mentioned.

XIV. The *Chandrodaya* of the 29th June (received on the 8th July), says that the Ahmedabad Municipal Committee has resolved to write to the Director of Public Instruction a letter to the effect that the Municipal grant of money was given to the School with the belief that the rate of school fee would not be increased. But as the Director has increased that rate from January last, several pupils have been obliged to leave the School from their inability to pay the enhanced fee; the Director therefore is requested to lower the fees. The *Chundrodaya* approves of the step taken by the Municipality. If the Director will not comply with its request the Municipality can cancel its grant, and apply the money to paying the fees of poor boys. While noticing the above subject, the *Chundrodaya* urges on Government the necessity of cancelling the recent order of the Director of Public Instruction raising the fees in the Talook English Schools. "The taste for learning English," says he, "is increasing among people day by day. People wish their children to learn English, not with any appreciation of the higher advantages derived from the study of that noble language, but simply from a belief that by knowing the language of the rulers, they will have a better chance of gaining their livelihood. The change however is good, and is a matter for rejoicing. The enthusiasm evinced by native boys in studying English is wonderful.

One sees them in every street and at every window poring over their English lessons. Even in small villages, the children of cultivators are seen studying their primer. Boys of tender age, unable to get education in English in their own villages, persuade their parents in the best way they can to send them to the towns where there are English schools, and put up with many hardships for the acquisition of the coveted knowledge of English. The above order has immensely added to the difficulties of these anxious but poor scholars. The circumstances of the people living in the Mofussil are generally very poor. A great many families are obliged to live on a yearly income amounting to perhaps fifty Rupees. How can they afford to pay twelve Rupees a year for the schooling fee of one child only? Again a boy cannot learn much in a Talooka school. So if he wants to get a respectable knowledge of English, he must go to some Zillah school. His expenses at the least cannot be less than seventy-five Rupees, if he attends a lower grade English School, and if he attends a high school, they must amount at least to one hundred Rupees. In this way he must spend six or seven years before he can appear for the Matriculation examination. But most people cannot afford to spend so much, and therefore children are forced

to give up schools. The *Chandrodaya* sees no reason why the rate of school fees should be so enhanced. In his opinion the Imperial grant, together with the help from Local Funds is sufficient for the expenses of the Department. And if more money is necessary, it should be raised by Municipal taxes and by any other way Government may think proper, but at any rate schooling fees should not be increased. The *Chandrodaya* again avers that the wealthy in this country do not care much for education. It is the poor who are most benefited by schools and colleges. So the order raising the rate of fees is not likely to bring more money into the Treasury, but will result only in reducing the number of pupils. The writer hears that the Director is to visit Guzarat in the next cold season, and he advises people to call on that officer when he comes and represent the whole matter to him.

The same observes that while Government is fully aware of the importance of making itself acquainted with the contents of the Vernacular newspapers, the Collectors of different zillahs do not care much about the matter. They ought to buy and read all the Vernacular newspapers published in their zillahs, but several of them do nothing of the kind. If any editor sends a copy of his paper to them unasked, he is informed in answer that the Collector has no time to read the paper, and therefore declines to subscribe to it. But this plea appears to the *Chandrodaya* very unsatisfactory. The Vernacular newspapers, says he, are generally weekly periodicals, and usually consist of one or two small sheets, and therefore to say that one has no leisure to peruse them is rather absurd. The Vernacular newspapers frequently contain matter which ought to be known and promptly and properly noticed by the Collectors. Such a proceeding on their part is well calculated to do much good to the Ryots. The writer recommends Government to call upon Collectors to attend to this important matter.

KRISHNA SHA'STRI CHIPLONKAR,
Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
20th July 1868.

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REPORT

ON

NATIVE PAPERS,

For the week ending 18th July 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Suryodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Mara'thi.		
I.	The Arunodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzará'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzará'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan	Do.	Do.
IV.	„ Wepar Mitra	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Cháhuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur	Ahmedabad	Do.
XIV.	„ Chandrodaya	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
XIX.	„ Tíkákár	Ahmedabad	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A

I. The *Indu Prakásh* of the 13th July, in a lengthy leader giving the substance of a petition recently presented to H. E. the Governor by the inhabitants of Sattara, says:—"To the remarks in our last issue on the municipalities in this country generally, we add that wherever Government is introducing these institutions it is sowing seeds of strong popular discontent, and disaffection." With reference to the Sattara petition, the writer observes that the people of that town are not so bold as those of Bombay, Poona, or Rutnagiri. They are generally mild, credulous, timid, and patient, and therefore the simple fact that about eight hundred of them have boldly come forward to present a petition against their municipal authorities is no common proof of the severity of the distress they are groaning under. Again, referring to the petitions which are made from time to time to Government by different people praying for the establishment of municipalities in their towns, the writer observes that notwithstanding that complaints have been heard from one end of the country to the other against municipal institutions, one frequently hears of petitions alleged to have been made by people asking for municipal committees in their towns, and one cannot understand the fact unless one supposes that men love to plunge themselves into miseries with their eyes open. The writer evidently implies that these petitions are not the genuine expressions of popular wishes.

II. The *Native Opinion* of the 12th July contains a leader headed "The high-handedness of the Survey Department." It is really very beneficial to a country to have its land measured and classified properly for the revenue purposes, and to have an accurate record of the measurement and classification for various uses. Thus in establishing the Survey Department Government really means to do good to the country. But when one intends to confer a benefit on another, he should take into account the following three considerations:—1*st*, In trying to effect good, one must take care that he does no harm to the person intended to be benefited. *Secondly*, that the intended good is a *bonâ fide* pure benefit; and *thirdly*, that the party intended to be benefited understands and appreciates the benefit intended to be conferred. Unless these conditions are attended to, the object of the benefactor is defeated, at all events it is not fully realised. The writer in the *Native Opinion* thinks, that the officers of the Revenue Survey pay but little attention to the above considerations, and therefore it is doubtful whether the country gets even half the benefit expected from this measure. The inhabitants of the places where the Revenue Survey has been introduced or is being introduced know fully what an amount of annoyance and trouble they have been or are subjected to by the measures and classifiers of lands. The same cry is heard from Mysore and Berar, into which the Revenue Survey has been introduced, and people from this Presidency have been sent there to carry it out. Strange proceedings of this department in the Koncan have been reported in newspapers. The

Khotes are complaining that the survey officers are depriving them of rights enjoyed by them for hundreds of years. The officers themselves assert that they are doing a vast deal of good to the cultivators by relieving them from the oppression and tyranny of the Khotes, while the cultivators say that the Survey has rendered their lands less productive, and that they like the old state of things much better. On several occasions the survey officers act in a very high-handed manner, and as an instance in proof of his assertion the writer relates at length a criminal case in which one named Bhaktidass Bhagwandas was accused before a Magistrate at Broach of having obstructed a survey measurer while discharging a public duty. The accused was found guilty by the Magistrate and fined Rs. 10. But in an appeal to the High Court the sentence was reversed. The writer ends with a recommendation to all other Marathi papers to make this decision of the High Court as widely known to the people as possible.

III. The *Dnyán Prákash* of the 13th July contains a sarcastic article in which the writer reproaches Government for always selecting only rich persons in appointing Native members of the Legislative Council, without caring for other qualifications most essential in a true legislator. "We foolish Natives," observes the Poona paper, "had strange ideas as to who should be appointed members in the Legislative Councils. We believed in our ignorance that men like Mr. Wishwanath Narayan Mandlik, who are learned, impartial, and of independent spirit, and who have raised themselves to respectable positions in society, would be made members of our Legislative Council. But our Bombay Government does not think so, and we are convinced that we must have been in error. We have just begun to perceive the wisdom and propriety of appointing men like Mr. Abdulla David Sassoon members of our law-making bodies, because they possess the greatest of qualifications, wealth. Some of the Maháráj́as of the Banias are reckoned among the richest. They are also the most influential among a very large part of the population. We suggest to Government therefore to select one of them for a member in the Legislative Council of Bombay."

A correspondent of the same who signs himself "A friend of Native vaccinators," observes that while attempts have been made to increase the salaries of Government servants in all departments no one appears to remember the claims of the poor Native vaccinators to more generous treatment at the hands of the Government. These humble but useful servants of the State are required to travel constantly from village to village. Their pay however is disgracefully small. It is never more than fourteen rupees as far as the writer knows. They get neither travelling allowance, nor grain compensation. How are these poor men to maintain themselves and their families on such wretched pay? Who is to redress their grievance?

Another correspondent of the same pleads in a similar way the cause of the low-paid masters of vernacular schools, and advocates an increase in their pay,

which he thinks is very inadequate to the arduous duties which they are required to perform.

V. The *Mitrodaya* of the 12th July has a leader headed, "The Income and the License Taxes." It observes that people were most agreeably surprised to find that Government had strictly fulfilled its promise and abolished the late Income Tax at the end of the five years. They were lauding Government for its regard to the interests of its subjects. But unfortunately their joy was not destined to last long, because they soon found themselves burthened with the same tax with only a different name. It was called License Tax. It was found very oppressive in its working and therefore has been modified into its present state. The name also has been changed. It is now called the Tax on Trades and Professions. It is not settled how long it is to last. It may last for ever. So that what now remains to be considered is the way in which it can be worked with the least possible annoyance to and oppression of the people. All taxes are disagreeable in themselves, but when the officers entrusted with the working of them are prudent, patient, and conscientious, the people suffer the least; but such officers are very rare. Uneducated Native officials who are entrusted with the business of assessing people, too often act according to no other principle than the pleasure, or what they fancy to be the pleasure, of their European superiors; some of whom are so heartless and cruel that they will tax people in order to increase the revenue of the State without caring even if the poor victims of their oppression be reduced to utter poverty and starvation. Even those who are kind-hearted and just, too often rely on the information supplied by their Native subordinates, because they are personally ignorant of the real state of the Native community in their jurisdiction. How these smart Native revenue officials win the good opinion of their European superiors and obtain rapid promotions through their influence is quite patent to all. In the working of the License tax there were many opportunities for bad officers exercising oppression and giving annoyance to the people, and these they did not fail to seize. The writer congratulates the inhabitants of Bombay on their good fortune in having got such an exemplary officer as Mr. Dosabhoy Framji for carrying out the provisions of both the income and license taxes in that town. He discharged the arduous and delicate duties to the satisfaction both of Government and the people. In conclusion the writer gives a translation of Mr. Dosabhoy's recently published report, and asks the Native officials, who may be entrusted with similar duties, to follow the good example set by this really able and sagacious officer.

IV. The *Hindu Reformer* of the 15th July contains a long leader complaining against the order of the Director of Public Instruction raising the fee in the Talooka schools, and prohibiting the study of English in them, unless there are twenty boys willing to learn that language. The writer calls this order oppressive, unjust, and opposed to the policy of good government. He calls it oppres-

sive because in his opinion people as a general rule are too poor to pay this enhanced fee for the education of their children. It is unjust because when Government imposed the local cess, it assured the people that they would not be called upon to pay anything more for the education of their children. And it is opposed to the policy of Government, because the British Indian Government wishes to spread education and enlightenment among its subjects as widely as possible. These three points are much dilated upon by the writer. In conclusion he expresses surprise at the indifference with which Government has treated the criticisms of the vernacular press on this subject. He calls upon all the Zilla associations to press this matter on the attention of Government.

The *Suryodaya* of the 13th July makes a lively attack on the Reporter on the Native Press. He says that Mr. Krishna Shastri does not report all important articles that appear in the vernacular papers, but appears to make a choice, and notices only those which he likes. But this is not proper. The business of the Reporter on the Native Press is simply to report to Government whatever of importance may appear in the Native Press, and not to exercise any choice of his own. It appears to the writer in the *Suryodaya* that Mr. Krishna Shastri is more fond of one or two papers than of others, and he likes even trivial matter, if it appears in his favourite papers. The writer then mentions the four following articles which appeared in his paper, but which were not noticed by the Reporter. The first of these articles requests Government to provide for the education of the people in professions and crafts. The second tries to show that a grant of Rs. 12,000 which has been made by the Government of India for the compilation of a *Gazetteer* is not sufficient. The third maintains that Sir Robert Napier does not deserve so much praise as has been bestowed on him; and the fourth objects to the provision contained in the 411th section of the Criminal Procedure Code. He also instances some four or five articles from other papers which were not noticed by the reporter (though one of these latter which originally appeared in the *Vartamán Dipiká*, and which was reproduced in the *Kalpataru*, was noticed in one of the reports on the Native Press).

The same in another article observes that the British Indian Government is not a despotic Government. It is conducted not according to the pleasure or will of the rulers, but according to laws. Several means have been provided for the people to obtain redress when they are unjustly treated, and Government wishes that those means should be employed by its subjects, whenever they have an occasion to do so. Notwithstanding all this, people suffer much from injustice and oppression. Nay they suffer much more than they did when the English rule was new. The reason of this is that the officers of Government do not properly carry out the good intentions of Government. They act as they please. The Tánná páper points out the Revenue Survey officers as an instance. The Revenue Survey is intended for the good of the people. But the Survey officers have converted it into an engine of oppression and injustice. Major Francis

has made for himself the same reputation as was made by Major Cowper, the late Inam Commissioner. The rates of the revenue have been increased, arbitrary rules have been made concerning jungles, great attempts are being made to ruin the Khotes, &c. Government surely could not have instructed the Survey Officers to enrich its treasury by oppressing the ryots and by depriving them of their just rights. Other departments are conducted in the same way. Few officers discharge their duties in such a way as to avoid doing injustice either to Government or the governed. Most of them try to get a good name for themselves by enriching Government at the sacrifice of the poor ryots. Recently it was decided that no Government permission was necessary to enable a man to cut down teak and sisoo trees growing on his own land. Government officers did not like this decision. It was a monstrous injustice in their eyes that a man should have a proprietary right in trees growing on his own ground. The just state of things, according to them, is, that if a land belongs to one man, the trees growing on it should belong to another, their roots to a third, their trunks to a fourth, and so on!

A correspondent of the same writing from Rajkote, says, "In this province the vice of corruption is rife. There is a rumour here that in April last when several Chiefs came here for the Darbar, the enormous sum of Rs. 20,000 was distributed among the officers of agency as a bribe."

B.

I. The *Arunodaya* of the 12th July thinks that as there is a detective police for the discovery of crimes, there ought to be a detective commissioner for silently noticing and bringing to light official irregularities, omissions, &c., which cannot be exactly called crimes, but which are productive of a great deal of mischief and evil. The writer takes for an illustration the case of a doctor in charge of a dispensary. He enumerates a series of faults which it is possible for a doctor to commit from not attending his dispensary regularly, up to wickedly depriving a person of a limb or even of his life. How are these contingencies to be provided for? The ordinary expedient contrived for forcing state or other servants to adhere to the rules made for their guidance is to appoint superintendents over them, to whom an appeal can be made against the misconduct or negligence of their subordinates. But the writer in the *Arunodaya* is not at all satisfied with this system. The parties injured are often too weak to complain. The superintendent himself may not be very energetic. He may credulously believe the false explanations supplied by his subordinates satisfactory. The subordinates against whom a complaint is made may destroy the evidence against them, may tamper with witnesses, and may create false evidence in favour of themselves. All this is possible and therefore the complainant may be proved to be a false accuser, and may even be punished.

The same severely censures Government for conferring the situations of judges, magistrates, &c., on those who have received no previous legal training, and have passed no test showing that they possess the necessary knowledge of law. No general education, however good, received by a person, is considered sufficient to make him a doctor and an engineer, if he has not specially studied those professions and has passed an examination in them, and yet judgeships and magistrateships are bestowed by Government on those who have not studied law, and who have not passed any examination in it. Law is not more easy than medical or engineering science. The mischief and evil likely to result from the ignorance of a judge are not less serious than those which may result from the ignorance of a medical man or of an engineer; nay the former are much more serious than the latter.

II. The *Jaganmitra* of the 13th July advocates the opening of schools of industry for teaching useful crafts and professions to the people. The agricultural and manufacturing classes do not appreciate book instruction given in the existing schools, and consequently do not send their children to them. But the proposed schools of industry will prove very beneficial to them and to the country at large. The writer thinks that the local funds will be very usefully employed to the furtherance of this important object.

III. The *Belgaum Samáchár* of the 13th July urges the necessity of establishing dispensaries in the Mofussil. The Native medical practice, says the writer, is rapidly declining, and the European one is coming into popular favour. But little or no provision has been made by Government for supplying the medical wants of its poor subjects. One or two dispensaries in a Zilla are not sufficient. There ought to be at least one dispensary in every Talook. Though that would not be a thoroughly sufficient provision the ryots would get a great deal more medical help than at present. There is no object to which local funds can be applied more beneficially than to the maintenance of dispensaries. The few dispensaries which have been as yet established are effecting a vast amount of good. There is a great want of dispensaries at Nipani, Sondatti, Athani, and Nundagad. But one is urgently needed at Biri. Last year many people died in that Talook from fever and ague. The writer hopes that Mr. Gray, the Collector and Magistrate of the Zilla, will give his serious attention to this important subject.

IX. The *Dnyan Chuksu* of the 15th July thinks a permanent colonisation of India by European settlers would be a great benefit to India. The arguments used by the writer in support of his opinion are the same as have been employed by other writers on the subject.

XV. The *Kalpataru* of the 12th July censures Sir A. Grant for raising the fee in the Talook schools. He also finds fault with Government for not minding the criticisms by the Native Press on that order.

C

1. The *Guzerát Mitra* of the 12th July makes some severe remarks on Mr. Hope in a long editorial headed, "Mr. Hope and Native officials," which concludes as follows :—When we find Mr. Hope working for any public good or for promoting any real improvement we are never backward in according our humble support to him. But those who have attentively watched his acts say that there is nothing noble and generous in his character. If he ever conceives a dislike towards one he will blindly persecute him to the utmost. We have heard of an instance illustrative of the strength of his vindictive disposition. Once a common Karcoon was dismissed by him. The man appealed to Government, who passed a resolution declaring him fit to be re-admitted into Government Service. He went to Mr. Hope, and asked for a situation. But he was very much enraged against the unfortunate petitioner, and gave him a reply to the following effect: "As long as I remain the Collector of this district you shall not get any place in it, and when I become the Governor you shall be dismissed from any situation you may happen to hold then in this Presidency." This story, if true, shows how strong his vindictive feelings are. It also shows what respect he pays to the orders of Government when they are contrary to his own opinions. Subsequently the writer compares Mr. Hope to Mr. Disraeli, and says that as the latter has at last attained the highest place in the British realm, the most coveted object of his life-long ambition, so it is perfectly possible that the former may one day find himself in the Indian Council. But what sort of reputation the present Premier of England enjoys is well known to the world, and if Mr. Hope climbs to the top of the ladder by similar means his elevation will by no means be an object of envy. It may dazzle the world, but it will not make him to be regarded as a great and noble-hearted man. He is no doubt an able, industrious, cautious, and sagacious man, but one defect of his overshadows all these good qualities.

The same notices the several cases of bribes which are now being investigated by the Session Judge of Ahmedábád against Mr. Mancharám Gokuldás, the Moonsiff of Umreth, and observes that in none of the cases was there obtained evidence legally sufficient to condemn the accused, yet there were so many complaints against him, and his conduct was so questionable, that his dimissal has been recommended to the High Court. Nothing more can be done in such cases. The present law punishes the giver as well as the receiver of bribes, and therefore the former is naturally unwilling to come forward to give evidence against the latter. The want of legal evidence, therefore, says the writer, must not be considered to prove that a general and constant public report against a corrupt public officer is necessarily groundless; a strong general conviction should be sufficient for the dismissal of such an officer.

D.

I. The *Bombay Samáchár* of the 15th July observes that the discussion of the question of employing Natives to high and honourable posts under Government is not only of recent date. It has been agitated for many years and its justice, wisdom, and propriety have been freely discussed. Natives could of course then take little or no part in that discussion. It was carried on by the great British Indian Statesmen, who advocated the employment of Natives to such posts as one of the measures essential for the strength and prosperity of the British rule. The writer then quotes several extracts from the writings of Sir Thomas Munro, in the original, and giving their vernacular translation enlarges on them.

II. The *Jam-e-Jamsed* of the 17th July referring to the question of the Russian progress in Central Asia, observes that the question has been much discussed in the newspapers of England. Those who are well acquainted with the Geography of Central Asia, who get true and accurate information of what actually happens in that part of the world, and who are fully aware of the difficulties the Russians have to meet there, feel no apprehension on the subject. But those who are not so informed feel alarmed, and try to communicate their groundless fears to others. They fancy that when the Russians have established themselves in Tartary, they have also obtained a footing in Afghanistan, and have reached to the frontier of India! They do not stop to consider how many difficulties, both military and natural, Russia must overcome before she can achieve the above feat. It is a matter of great regret that public writers should spread such baseless alarms. The discussion of this question, adds the *Jam-e-Jamsed*, was not confined to the newspapers but was carried into the British Parliament. He is sorry that a gentleman so able, so well acquainted with the state of the East as Sir Henry Rawlinson, should alarm Parliament on this subject. It has been proposed that the British Army should advance and encamp itself near Candahar, in order to oppose the advancing Russians. The Afghans however would not like a foreign army to enter into their country, and would not quietly allow it to do so. Thus this country may be involved into an expensive and aggressive war with its neighbour. India is now ill-prepared to incur this expenditure, and therefore the aggressive policy is not very wise. The writer in conclusion expresses his approbation of the policy recommended by the Governor General in this matter.

III. The *Samachar Darpan* of the 17th July, referring to the re-appointment of Mr. Crawford and Dr. Hewlett for another term of three years, observes that measures should be taken to reduce the enormously increased Municipal expenditure, and to lighten the burden of the Municipal taxes on the people. The works essential for the preservation and promotion of public health should be attended to first, and those for the decoration of the city afterwards. As the power of sanctioning Municipal expenditure lies with the Bench, the Native Justices of the

Peace should make the Municipal Commissioner conform to the above suggestions. The writer then repeats the complaints about the dirtiness of the Native streets and lanes, their want of lights, the greater attention paid to the conveniences and comfort of the European inhabitants, &c., complaints which have several times appeared in the Guzerathi press.

VI. The *Chabuk* of the 15th July contains a long editorial, severely attacking the administration of His Highness the Gaikwad, and earnestly praying for the interference of the British Government.

The same of the 18th July is glad to learn that Mr. Beramji Jijibhoy has been appointed as one of the members of the Bombay Legislative Council. The writer is thankful to find that the Government of Sir S. FitzGerald has graciously listened to the voice of the Native press in this matter, and done justice to the Parsi community. The *Chabuk* heartily approves of the nomination.

The same in a long article on the Bombay Bank Commission, remarks that Government has shown great wisdom in selecting the members of this Commission. The writer praises the gentlemen composing the Commission for the very able, strict, and impartial way in which they are prosecuting the inquiry.

VII. The *Rast Goftar* of the 12th July is glad that the Government of India Bill of Sir S. Northcote is not likely to pass this session, in consequence of the Parliament having been too much engaged with the Irish question to attend to any thing else. He thinks that before the next session begins the ministry may most probably change, and the bill in question may fall to the ground. The bill is not likely to do any good to natives, its last clause being devised by its author only to lull the agitation both in England and here, rather than to confer any solid benefit on Natives, who in case the ministry changes and the present bill becomes abortive, will have another opportunity of agitating the question. The writer is thankful, however, that the idea of sending Native youths to England, and giving them good and liberal education there at the expense of the State, has not been set aside, but vigorous attempts are going on to carry it into practice. He praises Sir J. Lawrence for an excellent and generous plan which he has devised, and which has been described by a Simla correspondent of the *Times of India*. To send only nine or twelve boys to England, and to give them a chance of obtaining higher and more honourable appointments, will go very little way to satisfy the very laudable ambition of the youths of such a large country as India, to distinguish themselves in the service of their land; still the attempt the authorities are making deserves all praise, as an excellent beginning, which may prove a forerunner of more extensive concessions.

The same again complains of the great oppression practiced by the Government of the Gaikwad in the Nowsari Talook. The Government of his Highness is now making a survey of this Talook, and the Biga which is now employed in

measuring the land has been made of 17½ instead of 20 Visás, as every one knows it has been from time immemorial. Thus every land has been made to measure more than it really is. The excess land is made the property of the State, and the revenue of 20 is saddled upon 17½ Visás. If any of the cultivators complain, they are fined and imprisoned. They can get redress from no where. Several of the ryots have already deserted their lands and homes, and migrated into the British territories, and others are thinking of following them. After having made some more remarks in the same strain the writer concludes thus: "Though there is so much oppression going on there, and there is so much outcry and solicitation to the British Government to interfere, yet that Government does not take any step whatever in the matter. If it remains apathetic, where else are the poor victims of oppression to seek redress? Is the British Government deaf that it does not hear these loud outcries? The oppression is not confined to the Talook of Nowsari, but extends from one end of the Gaikwad's territories to the other."

XI. The *Sunday Review* of the 12th July has an editorial on the English education in India, which concludes with the following remarks: "The good attempts of Government to educate natives and to prepare them for high situations, deserves no small praise. Let us look round and see whether there is any other Government which like the English, feels so anxious to promote the welfare of its foreign subjects. Indeed there is none. It is our duty to feel thankful to Government which does so much good to us and by making a good use of the invaluable education given to us to endeavour to get a good name for our country."

The same contains a leader describing in a eulogistic strain the administration of Sir Sálar Jung, the exemplary Dewan of his Highness the Nizam. The various arrangements made by the minister are related, and other Native princes and their ministers are requested to follow the good example.

XIII. The *Samsher Báhadur* of the 8th, received on 13th July, observes that people have curious opinions regarding the way in which Mr. Kuvurjee, the Deputy Magistrate at Ahmedabad, dispenses justice. Many of his acts do not seem consistent with law. He once fined a small boy for flying a kite in a public street. Lately he tried a case of a Parsi, a clerk in the Engineering Department. In this case he ordered the house of the accused to be searched without a warrant. Again in the appeal in the same case of the Parsi clerk, it was stated in the Session Court by the Vakeel of the accused that the Deputy Magistrate wrote his finding and sentenced the accused before he had heard his defence. Both of these acts were against law, and the session judge has asked Mr. Kuvurjee for his explanation. It is now to be seen how he explains these acts. As to the house search without a warrant, he would most probably confess his error, and plead oversight in his defence. Whether such an excuse should be admitted deserves consideration. As to the other irregularity, it is very difficult to guess

what explanation he will give. But as Mr. Kuvurji always enforces the law unsparingly on others, says the *Báhádur*, it is but just that it should be enforced in his case with equal rigour. If he is never lenient towards the mistakes of others, no leniency ought to be shown to him when he is found in a mistake. The *Samsher Bahadur* then quotes the following from the *Ahmedabad Samachar*:— "It appears that Mr. Kuvurji sentenced the servants of the Engineering Department simply to please the Saheb. For there was no proof whatever against the accused. The Session Judge found no difficulty in reversing the sentence of the Deputy Magistrate in an appeal. Mr. Kuvarji may not agree with us, but we believe that he often sentences persons without any proof. He does not give the benefit of a doubt to the accused, and sentences them on a doubtful evidence. He took up the case of Kikabhai Harnarayan at six in the evening, and proceeded with it till 11 o'clock at night, and committed it to the Sessions at that late hour. Kikabhai was forced to pass that night in the Jail. The next day in the evening he was released on bail. That he took up the case which was lying before him for about five months, at such a late hour and finished it at night, leads one to suppose that he must have done so with some motive."

"In many respects," concludes the *Samsher Bahadur*, "we have a high opinion of Mr. Kuvarji. He is an impartial, industrious and bold officer. We are always ready to praise good acts and good qualities of any one."

The same in another article, headed "Nazaráná to the English Government," observes that the English Government has commenced to copy the old practices of the native rulers. After having given the substance of the rules recently published by Government for taking Nazaráná from some Native chiefs and princes, the writer remarks, "it is a good contrivance for replenishing the State treasury. But that which is asked for cannot properly be called a Nazaráná or a present. Nazaráná is an offering spontaneously made by inferiors, and graciously accepted by superiors. But to call one's self great, and to ask for a Nazaráná is only a respectable kind of begging. Homage is demanded to show superior power. But such a demand always creates jealousy and a feeling of rivalry in those on whom it is made. The English Government in many respects acts mildly, and therefore prospers. It is loved and honoured by all. But if it haughtily demands honour, it will not be respected and loved as spontaneously as is the case at present."

The same. Some Magistrates and their Assistants decide cases in closed courts. They do not allow people to sit in them.

XIX. The *Tikákár* of the 10th, but received on the 16th July, says that a great sensation has been caused some time since in the school at Borsad, by the admission of a few low caste boys, at the instigation of some Missionaries. Hindu boys began to leave the school first. Government very wisely observes a strict neutrality in religious matters. It does not allow the Christian Scriptures to be introduced into its schools. This being the case it is neither wise nor proper, says the *Tikákár*, to mar the prosperity of a whole school, and to cause

discontent to a large number of people, by admitting a few low caste children. From several failures the Missionaries ought to have been convinced that any attempts which create popular dissatisfaction tend only to defeat the very object to promote which they are made. Notwithstanding they persist. As they have opened schools for the instruction of the people in many places why do they not open separate schools for the benefit of the low caste boys? They have large schools at Ahmedábád, and Súrat. Why do they not admit low caste boys into them? Were they to do so the schools would soon be ruined. Such being the case, why do they try to enforce such boys into Government schools? They ought to know that such attempts simply result in depriving poor people of the benefit of good education. The Educational Inspector should give his attention to this matter. By far the largest majority ought not to be made to suffer for the sake of a very few.

The same complains of torture being employed by police authorities in making the accused confess the crimes they are accused of. They bind and scourge them, says he, in order to wring confessions from them. In villages they sometimes even tie them over burning fires. To obtain confessions is their principal object, to accomplish which they do not scruple to use any means they can make use of. But in consequence of this reprehensible practice many innocent persons suffer grievously. When police officers conceive the least suspicion of a crime about a person, or are made to do so by his wicked enemies they at once proceed to beat the unfortunate wretch, while according to law no person however strongly suspected must be forced to make a confession against his will. The antiquated and barbarous practice of wringing confessions must be put down. "We have actually seen with our eyes," says the writer, "a man tied up and scourged till, unable to bear the torture any longer, he confessed a crime which he had not committed; but when he was tried he denied the crime and informed the judge that he confessed it only to escape from the torture to which he was put. He was of course discharged. We urged him to prosecute his torturers, but how could a person of his humble class get courage to do so?"

KRISHNA SHA'STRI CHIPLONKAR,
Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
27th July 1868.

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REPORT

ON

NATIVE PAPERS

For the week ending 25th July 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Suryodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Maráthi.		
I.	The Arunodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangraha	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzara'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzara'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jám-e-Jamsed	Do.	Do.
III.	„ Samáchár Darpan	Do.	Do.
IV.	„ Wepar Mitra	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur	Ahmedabad	Do.
XIV.	„ Chandrodaya	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
XIX.	„ Tíkákár	Ahmedabad	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A.

1. The *Indu Prakásh* of the 20th July.—The recent discussions regarding the employment of Natives in high and responsible posts have reminded the public of the Government resolution which was passed some time ago, but which has been allowed by the authorities to remain a dead letter; and curious reasons are given by the people to explain the fact. It is about two years since the resolution was passed declaring the graduates of the University specially eligible to Mámledárships, but nothing has been done during so long a time to bring it into practice. This supineness leads the public to say that if the authorities are so apathetic in carrying out this resolution concerning such comparatively small places, which are always given to Natives, it is altogether absurd to expect them to exhibit more alacrity in carrying out the wishes of the Secretary of State by bestowing on Natives such important and lucrative situations as those of the Assistant Commissioners in the non-regulation provinces and of Judges and Collectors in the regulation ones, which are at present exclusively held by Europeans. "We do not know," says the *Indu Prakásh*, "why our Bombay Government does not endeavour to bring into force its own resolution; but we think it our duty to bring to the notice both of Government and of the Collectors and Revenue Commissioners the reasons which people assign for the non-employment of the University graduates as Mámledárs." They blame Government for not asking the revenue authorities the reason why its resolution has been allowed to remain inoperative so long. They also say that the chief cause why the above Government resolution has not come into force as yet is the great aversion which the superior revenue officers feel towards the educated Natives on account of their independent bearing. Every European officer in the Mofussil, of whatever rank, considers himself a lord and a Nawáb, and expects every person who goes to him to make a very low bow and address him in the attitude of an humble supplicant. But an educated Native cannot pay him this kind of homage, and consequently is hated. There are other reasons also. The Collectors are in the habit of treating their Native subordinates like their menial servants. They frequently use towards them low language in talk and in writing. They are also accustomed to order the Mámledárs to press labourers and carts into their service, and procure for them supplies of such articles as eggs, milk, fowls, grass, &c. at the price they choose to pay, and force the poor villagers to pass receipts for proper payment. And they feel that the educated Natives will neither put up with such insulting treatment nor render such unlawful service, and therefore they are averse to have them for their subordinates. The immediate subordinates of those officers, such as their Sirastedars and Chitnises, while on tours, are at present in the habit of receiving supplies of provisions gratis, and of getting some sumptuous feasts and a good annual Duxiná (bribe) from the Mámledárs. Nothing of the kind can be expected from the educated Natives; therefore these immediate subordinates try

to prejudice the minds of their superiors against them. The *Indu Prak ásh* cannot vouch for the truth of all the above assertions. But, as they are derogatory both to Government and its officers, they deserve to be inquired into. In conclusion, the writer suggests that the salaries of the Sirastedars and Chitnises should be augmented, and the responsible posts always bestowed on educated Natives. Such a measure if adopted would improve the Service much.

A correspondent of the same writing from Bagwara complains that the place is extremely unhealthy. To be condemned to live in this place is worse than transportation. The condition of the Government servants in the Talook is in every respect miserable. The poor fellows are required to work all the days of the week, even Sundays not excepted. They get no holidays whatever. They are not relieved at five in the evening, as is the case with other Government servants generally, but are made to work till it is dark,—sometimes even at night. As far as hard and incessant work is concerned, says the writer, their condition is worse than that of convicts in a jail. As for their pay, it ranges from nine to twelve rupees. These wretched men applied some time ago to Government for an increase of pay, but their applications were returned, and they were told to represent their case to their immediate superiors, viz., the Commissioner of Customs and his Deputy. They therefore sent three applications to the former and four to the latter officer. The Commissioner of Customs wrote to them in answer that they would get a reply to their representations from his Deputy, who in April last informed them in writing that if they found their work very hard they were at liberty to resign their situations and seek better ones. This treatment of the poor hard-worked and low-paid servants appears to the writer quite contrary to the justice and generosity of the British Government.

V. The *Mitrodaya* of the 19th July observes that the Police Department is regarded by Government as a special field for the provision of Military and other Europeans to whom no Civil employment of good emolument can be given, and yet whom Government thinks it its duty to provide for. The posts of Police Inspectors, of Assistant Superintendents and Superintendents of Police, are always bestowed on Military Officers. These police officers generally think that their own will constitutes the law, and act accordingly. But the necessity of legal knowledge in these officers is too obvious to require to be proved. It was not recognised, however, by Government till July of 1867, when it issued a notice making it imperative on superior police officers to pass an examination in certain subjects of law. After giving the substance of the notice, the writer concludes with the following observation:—"We do not know whether these examinations are to be conducted in the way in which the examinations of the candidates for Munsiffships and Vakilships are conducted, or whether they are similar to the examinations of European gentlemen in the vernacular languages. If they are to be conducted in the latter mode, we think them worthless, because the proficiency of the passed European Officers in the Native languages is patent to all."

VI. The *Suryodaya* of the 20th July reiterates, in a long editorial, the complaints which have been made several times against the mismanagement of the G. I. P. Railway. They are the following. The Railway servants treat the Native passengers with harshness, insolence, and injustice. If an ignorant Native happens to go on the platform of a railway station he is immediately surrounded by the police peons, and is asked to pay the fare from the place from which the train started. If he refuses to comply he is taken to the station-master, who, without any inquiry, repeats the same unjust demand. The second complaint is that the third class passengers of both sexes waiting for the arrival of a train are made to sit in the same place. This arrangement proves very hard and trying to respectable women. According to the writer, there ought to be two separate sheds, one for men and one for women. Even for the first and second class Native female passengers there should be a separate waiting-room. The present waiting-rooms cannot be made use of by Native ladies, in consequence of their peculiar social notions. The third complaint is that at present tickets are issued about twelve or fifteen minutes before the starting of a train. The consequence is that a great and tumultuous rush is made before the window where tickets are issued. Several people get their clothes torn, some have their limbs injured in the crush; others lose their things in the hurry. Again, the issuers of tickets take advantage of the confusion, and often demand and get more than the right fare from the passengers, particularly from those of the illiterate classes. The remedy proposed is that tickets should be issued one hour before the train starts, and the price for which they are sold be marked upon them. The fourth complaint is regarding the overcrowding the third and fourth class carriages. Though there is a rule that no more than fifty persons should be put into one carriage, it is completely disregarded, and frequently sixty passengers are shoved into a carriage by the Railway guards, without the least regard to their comfort or ease. The writer compares the carriages to the Black Hole of Calcutta, the guards to the hardhearted soldiers of Suja Udowla, and the poor passengers to the English prisoners of that monster. He suggests that there should be no more than thirty-five persons in each carriage, and that there ought to be vigorous and strict superintendence to enforce these rules. The fifth complaint is that passengers are shut up for six or seven hours, and are not allowed to come out even to drink water, or to obey the calls of nature. The writer thinks it a great hardship, and calls upon the Railway authorities to amend this evil. The sixth complaint is that no return tickets are given to the third class passengers. If the system of issuing third class return tickets be adopted, it will be profitable to the Company and convenient to the public. In conclusion, the Tanna paper calls on the intelligent and influential portion of the Native public to form a railway passenger society, as has been done at Calcutta, for removing the causes of public complaints in connection with the railway mismanagement. Unless such a society be formed, Government would not be prevailed upon to give its serious attention to this important subject.

The same, referring to the petition made to Government by the inhabitants of Sattara against their Municipal authorities, observes: "The Government officers who are on the Municipal Committee there (Sattara) have carried their tyranny and oppression to the greatest possible excess, and our late celebrated Hoozoor Deputy Magistrate, Mr. Kyte, seems to have resolved to make his name as infamous as possible. Wherever he went he made himself notorious. While he was here (Tanna) he obliged many to go to a civil court. He was subsequently transferred to Dhulia, and now it is the evil lot of Sattara to have this precious officer for its Hoozoor Deputy Magistrate. We know from our own knowledge, as well as from the Sattara petition, that this man is the cause of half the miseries under which the inhabitants of Sattara are groaning, and we think that the humble prayer made by the oppressed petitioners to remove him from the Municipality is perfectly just. But we doubt very much of its being granted, because Mr. Kyte has patrons in the Government. The failure of the Sattara petition will still have one important result. It will show that our just Government sometimes, through partiality, disregards the miseries of thousands of its distressed subjects." The subsequent part of the article is devoted to show that the Sattara Municipality for several years continued to be in a very prosperous condition. Its business was conducted without creating any popular discontent whatever. In short it was a model institution, affording example for other Municipalities to imitate. But human happiness is inconstant, exclaims the writer. The people of Sattara, who were so thankful for their excellent municipal management, have been made to taste the miseries of its opposite. The committee has been converted into an institution of oppression and annoyance, and a fruitful source of popular discontent and disaffection. The principal blame of this deplorable change for the worse the writer fixes on Mr. Kyte.

B.

I. The *Arunodaya* of 19th July.—A correspondent of this paper, writing from Alibag, says that two large ships were overtaken by the frightful storm of the 29th June last, and narrowly escaped being wrecked on the rocks which lie to the north of the fort of Colaba. While they were in distress the benevolent-hearted and popular Deputy Conservator of Forests, Mr. Shuttleworth, dauntlessly went out in a light boat to their assistance. The writer bestows a high and hearty praise on this gentleman for his gallant and generous exertions on behalf of the distressed seamen. "When we see the noble and daring spirit of these sons of Britain," concludes the writer, "ready to help the distressed at risk to themselves, and when we also see the absence of these great qualities among our own people, we involuntarily believe these people would deserve to rule over us even if they were to deprive us of all our wealth."

II. The *Jagannmitra* of the 20th July censures the Session Judges in the Mofussil for exacting punctual attendance from the assessors by severe reproofs

and fines, while they themselves are neither punctual nor regular in their own attendance. They perhaps think that it is perfectly optional with them when they attend their court; but this belief of theirs is consistent neither with law nor with public convenience. But they will not care for the loss of the time of the assessors as long as they are not compelled by law to give compensation from their own pockets to them for that loss at some fixed rate. Then, after having related a case in which the jurors were detained by the Chief Justice of the High Court, without food or drink, till 11 P.M., and then dismissed at that late hour to go to their houses, which were in some cases five or six miles distant, in the best way they could (for no money was ordered to be given to them to hire conveyances), the Ratnagiri paper advises the Mofussil assessors to take comfort, seeing that even the jurors, who are much greater than themselves in rank, are not treated better than themselves by the presiding authority of the highest tribunal. If an assessor presents himself punctually at the court, and, after having informed some of its subordinate officers of his having been present there punctually and waited for an hour or so, returns home, the Judge cannot fine him legally, because he can defend himself by saying that he obeyed the summons properly, but found that there was no court, and therefore he went away. Every assessor knows that he can do this. But he does not think it prudent to exhibit this independence, and to incur the displeasure of a great man. The *Jaganmitra* concludes with a request to the judicial officers in the Mofussil to observe themselves that punctuality which they rigorously exact from others, because that would be acting like true Judges.

The same, in another article headed "Illegal exaction by Government, observes that Act XIX. of 1844 exempts all taxes except the land tax, and therefore the practice of the Collectors of exacting annually one rupee on every buffalo and one anna on every goat grazing in the jungles is illegal. This tax was also declared illegal in a case by the Sudder Ameen and by the Senior Assistant Judge of Ratnagiri. On the strength of the above law and the judicial decisions, a cowherd named Ganu bin Madaji sent an application to the Collector praying to be relieved from the above tax. But that officer informed the petitioner in reply that the tax was perfectly just, and that the petitioner could not expect any relief from it. After having given the petition and the answer of the Collector at length, the Ratnagiri paper observes that the Collector will not admit the illegality of the practice unless he is forced to do so by the decision of a judicial court. The cowherd has brought a civil action against Government in the Tanna Court.

The same has learnt from an English newspaper that, by the recommendation of the Lieutenant Governor of Bengal, the Governor General has sanctioned a grant of Rs. 10,000 for the repair of a Christian Church, called St. Paul's Cathedral, at Calcutta, on the ground that the church suffered much in the distressful years of 1864 and 1867, and has not received a single pie from Go-

vernment for repairs during the last twenty years, and on condition that the money granted should be used only in making the most necessary repairs, and not in making any decoration for the interior of the building. To this grant the Ratnagiri paper objects, and asks, "Would the Government of India sanction a similar grant from the State treasury to any Mahomedan mosque or a Hindu temple on similar grounds and on similar conditions? Even a child will answer this question in the negative. And this being the case, why does it make grants to Christian churches out of the public money, more than three-fourths of which are levied from its heathen subjects. It squanders its revenues in this way, and taxes its poor subjects to supply the deficits. Is this religious neutrality?"

III. The Belgaum *Samáchár* of 20th July states that one Duttoo Onkár Tunksali lent 7,000 rupees in 1867 to Mr. Rughunathrow, *alias* Dada Saheb, the Chief of Koorundwad, on bonds passed by that Chief to him. The amount of debt, with interest thereon, was agreed to be paid from the revenues of the Chief's village of Allas, but the Chief having failed to pay, the creditor applied for relief to the Assistant Political Agent for the S. M. C. and Kolapoor. On the creditor petitioning that officer, and producing the original bonds, he received a reply that the debt not having been given to the Koorundwad Chief with the cognisance and guarantee of his (the Political) department, and the money having been lent in contravention of Government notification of 1856, no assistance of any kind would be given to the creditor for the recovery of the debt, nor any portion of the money received annually from the Chief for the payment of his other debts be paid to him. Neither of the reasons given by the Assistant Political Agent appears to the Belgaum *Samáchár* valid. It has never been known to any one, says he, that if money was to be lent to jahagirdars it should be done with the cognisance and guarantee of the Political Department, nor has any instance of the kind ever occurred, nor is there anything in the notification of 1856 preventing creditors from lending money to them. Under these circumstances, an act of injustice has been committed by the Assistant Political Agent in passing that order; but, since several of the creditors have applied to Government complaining of their not receiving due help from the Political Department for the recovery of their debts, he hopes that Government will cause their grievances to be redressed, and adopt effective measures for freeing the Chief from indebtedness.

IV. The *Vritt Vaibhava* of the 19th July writes about the great necessity of European Civil Servants knowing thoroughly the language of the districts to which they may be appointed. He states that a knowledge of any Native language, to obtain which Native students take years together, is obtained by European Civil Servants in the course of three or four months. This knowledge is of very little practical use to them. And therefore they are too much guided by their low-paid, avaricious, and immoral subordinates in the conduct of their official business. Thus these subordinates are enabled to extort money from parties who

have business before these officers. Residence in the country cannot be of much use in this case, as these officers always live apart from Natives, and do not have any familiar intercourse with them, which alone can give them facility in understanding and using their idiom, and an insight into their manners and customs. The writer thinks that unless stricter rules than the existing ones be adopted for testing the knowledge of the vernacular languages obtained by these officers before they are posted to any duties, the present state of things is not likely to improve. He further recommends that these examinations should be conducted by learned, conscientious, and independent Native gentlemen.

C

I. The *Gujarát Mitra* of the 19th July, in noticing an important decision by the Bombay High Court in a criminal case in connection with the Survey Department, says—"We have been advising people from the beginning to render help to facilitate the operation of the Survey Act, from the introduction of which several benefits are likely to result. But these benefits are not understood by a large majority of the people. For some of them are of a doubtful nature, and others are benefits not to individuals, but to the community at large. Again, on the pretence of the survey two rupees are demanded from every house-owner for supplying him with a sunnud. These survey operations, again, inspire people with a fear that they are precursors of a house-tax." People are also extremely averse to be subjected to the trouble and annoyance of proving their rights to their properties. All these circumstances conspire to render the introduction of the Survey Act into towns exceedingly unpopular. And when the low-paid servants of the Survey Department act in a tyrannical and high-handed manner, and when superior officers like Mr. Hope attempt to use threats and other objectionable means to suppress opposition, there can be no wonder if popular aversion is shown and opposition offered to the proceedings of the survey officers. The writer advises Mr. Hope and other superior officers to endeavour to make the survey officials mild and conciliatory, and avoid all unnecessary annoyance and high-handedness, and insult to the feelings of the people. No intelligent citizen wishes that the survey work which has been commenced should now be stopped. Every thinking man admits that while it is the duty of every educated Native to oppose oppression and tyranny of the survey officials, it is also his duty to give them all proper and necessary assistance—not only to represent to Government the grievances of the people, but also to explain to the people fully the true wishes and intentions of Government.

D

I. The Bombay *Samáchár* of the 20th July says—"The appointments of the Justices of the Peace, of the Members of the Legislative Councils of the Grand Juries, and of the Fellows of the Universities, are made by Government. These appointments do not bring any pecuniary advantages, but honour and distinction, to those on whom they are conferred. In England these and similar

honours and distinctions are distributed not by Government, but by the people. Several advantages result from this arrangement. When these honorary appointments are made by the people themselves, they have no reason to criticise and find fault with them (as is sometimes the case here). Again, those who aspire to these distinctions necessarily try to gain the goodwill of the people, and their wealth and their talents are turned into the service of popular interest. The feeling of self-interest is a vastly more powerful motive, and more general in man, than genuine benevolence. But the above wise arrangement makes the very ambition of individuals subserve the public welfare, and renders them not only loyal subjects, but good citizens also.

In this country, as has been said above, the arrangement is different. Here those who are ambitious of public honours and distinctions look to Government, and not to the public. In order to gain their object they are required to obtain the approbation of Government; and even when they obtain that approbation by doing some public good, that public good must assume the form liked by Government. So if they please those who have the power of bringing them to the favorable notice of Government, they can afford to be careless as to what people think of them. Government no doubt deserves the gratitude of the country for conferring honours and distinctions on its Native subjects, but it also takes the benefit of their distribution to itself.

In order to give the benefit of this distribution to the public as much as possible, it is suggested that when Government is about to confer any honorary appointment on a person, it should ascertain very carefully and fully what position he occupies in the estimation of the public, and, in order to do this, the names of the persons intended to be so honoured should be given out beforehand, and sufficient time given to the public to express its opinion on their fitness to receive such honours. The function of distributing public honours and distinctions properly belongs to the people, but as the people of this country are not as yet able to perform it themselves, Government performs it for them as a trust, in discharging which it is its duty to render the distribution as subservient as possible to the popular interest and welfare.

The same of the 23rd July, noticing a pamphlet on the affairs of the Bombay Municipality by one of the Justices of the Peace, expresses its strong protest against the opinion of the pamphleteer that, as the Justices of the Peace are not able to discharge their duties efficiently, the body should be done away with, and the municipal affairs of the town should be directly managed by Government itself. The *Samáchár* admits that the Bench of Justices, according to its present constitution, is not as efficient as it ought to be. But that is a reason, says he, to recommend its improvement, and not its utter extinction. Every art is learned only by blundering, and the art of self-government is by no means an

exception to the general rule. No man can reasonably hope to learn to swim without experiencing some awkward and disagreeable plunges. Even the people of England have not attained this present mastery in the art of self-government without many a painful and dearly bought lesson. Englishmen with home experience expect to find in the infant popular institutions newly organised in this country the vigour and health of their robust and mature namesakes in England. They do not stop to consider how many years their own popular institutions took to come into their present state. Objections may be taken to the Governments appointing the Justices of the Peace, to the present mode of making those appointments, as well as to the disparity between the numbers of the European and Native Justices, and to the absence of care which has been frequently evinced as to the fitness of several Europeans and Natives who are chosen for the honour. But to object to the institution itself, and to call for its abolition, is simply absurd. (The *Rast Goftar* of this week also has an article on this subject, expressing the same protest.)

II. The *Jam-e-Jamsed* of the 22nd July joins the discussion raised in newspapers as to the probable successor of Sir A. Grant in case he retires. Some English journals, says he, are of opinion that the place should be conferred upon a civilian, and the names of Messrs. Birdwood and Wedderburn are proposed. But the *Jam-e-Jamsed* thinks that this honourable and important post should be always given to the ablest officer in the Educational Department, in order to induce able and learned men in England to come out as professors of the Indian Colleges. To obtain such a place is no encouragement whatever to Civilians, who of right get many situations equally or more lucrative and influential. Until the authorities have assured themselves that they cannot get a fit man for the place in the Educational Department, they should not think of appointing one from any other Service. If the principle he has laid down be right, the writer would recommend, in concurrence with the *Native Opinion*, Dr. Sinclair as the fittest man for the appointment. The learned Doctor has served for about twelve years as Professor in the Educational Department of this Presidency, and has been the Director of Public Instruction in Berar for some years. These circumstances give him a special claim, in the opinion of the *Jam-e-Jamsed*, to the place. In conclusion, the writer observes that perhaps Dr. Sinclair has no influential friends to recommend him to the authorities; but the *Jam-e-Jamsed* is sure that the government of Sir Seymour Fitzgerald will not prefer friendly recommendations to real ability and merit, and by appointing the learned Doctor they will get the credit of putting the right man in the right place.

The same of the 23rd July, referring to the petition made by the inhabitants of Poona praying Government to concede the right of electing the members of their Municipality, observes that what the petitioners ask for is nothing but just and is quite in accordance with the views of the late Governor General, who considered municipal corporations as schools where people might learn the art of

self-government. The writer believes that Government will graciously grant the reasonable and just prayer of the people of Poona. The *Jam-e-Jamsed* takes this opportunity to rebuke the people of Bombay, who, says he, have been left behind in this important matter by the Poonaites. He again brings before his Native readers the scheme of a town council, proposed some time ago by Mr. Cowasjee Jehanghier Readymoney, and asks the people of Bombay to petition Government on the subject. It is much better and wiser to take some active step to get redress than idly to complain and murmur against municipal mismanagement. But, unfortunately, such a thought never strikes the inhabitants of this island. (The *Akhabár Savadágar* of the 22nd July expresses the same opinion.)

VII. The *Rast Goftar* of the 19th July contains a communicated article headed "The new Circulars in the Educational Department and the Broach English School." After having described in a lively style the increasingly flourishing state of education in this Presidency since the creation of Directorships, the writer remarks that when Sir A. Grant, a gentleman so celebrated for his learning and educational experience, became the Director of Public Instruction, hopes of a bright future were formed by the thoughtful friends of Native education. The learned Director directed his watchful attention to whatever was unsound and imperfect in the department, and effected a reform. Proper encouragement was given to University and other education. Standards of studies were framed and fixed, that a unformity in the system of the examination of schools might be secured, and that a useful comparison among different schools might be possible. All this was very proper, and reflected great credit on the learned Director. Thus the hopes raised at the time of his appointment were fully realised. The system of teaching Vernacular and English in common schools, which had been introduced before his time, was not interfered with by him. The system was very much liked by the people. It enabled them to get their children educated in Vernacular, and to some extent in English, in their towns, under their eyes. It entailed on them a little more expense, but they cheerfully bore it for the future good of their children.

Some little time ago the Director issued circulars which raised the fees of the Talook schools to one rupee, and prohibited them from the teaching of English unless there were twenty boys willing to learn that language, restricted the studies of different schools to different standards, &c., prohibited them from teaching anything beyond, confined the privilege of sending candidates to the matriculation examinations to the High Schools only, &c. These arrangements the writer in the *Rast Goftar* does not like. In his opinion, they have deprived the poor of the benefit of the Government schools, and thus have injured and will continue to injure the cause of popular education.

The English School at Broach, like many other schools, has suffered much from these circulars. When the fees were raised to one rupee several boys left the school, on account of their inability to pay the enhanced fees. Still, as the

school is well managed, it has not suffered as much as was feared. The restriction of its studies to the fourth standard has, however, proved a severer blow to it than the raising of the fees. Thus a school which enjoyed a good reputation for years, and which successfully passed some pupils in the matriculation examination, has been reduced to an ordinary institution. The people of Broach have not remained quiet. They have sent in a petition to Government praying that their school may be elevated to the rank of a High School. The writer in the *Rast Goftar* supports this prayer. He says the school has given great satisfaction to all the gentlemen who have held the office of Educational Inspector of Guzerat, from Mr. Hope to Mr. Curtis. They have always pronounced it superior to the school at Rajcote, and in several respects equal to that of Ahmedabad, and recommended it to be made into a High School. Again, the revenue of this zilla is not less than that of any other, but rather more, and therefore the prayer made by its inhabitants appears perfectly just. If the Rajcote English School, which was declared to be inferior to it, has been made a High School, there ought to be no objection to raising the Broach School to that rank. The Director of Public Instruction in one of his circulars says that when a school deserves to be raised to the rank of a High School, it will be so raised at the recommendation of the Educational Inspector in whose jurisdiction it may be situated. This circular has not been put in force with reference to the Broach English School, but he earnestly hopes that the present Educational Inspector, Mr. Curtis, will speedily attend to this matter.

The same, in referring to the appointment of Mr. Byramjee Jejeebhoy as a Member of the Legislative Council of Bombay, observes that there are very few among the Parsee gentlemen really qualified to sit in the Legislative Council, and therefore it must be a very difficult task for Government to choose one for the honour. This state of things is not very creditable to the Parsee community. If any Parsee gentleman deserves more than another a seat among the law-makers, it is Sir Jamsetjee Jejeebhoy. All expected that he would be selected, and had that been the case they would have been extremely gratified. The writer has no reason to think that the selection of Mr. Byramjee Jejeebhoy will be so very popular. He is not aware of that gentleman's having enjoyed popularity, or having performed any great act of public benefit, or having indicate that he possesses any qualifications essential in a legislator. But as the appointment has been made, the writer does not wish now to object to it. It is much better to have a Parsee Member in the Legislative Council even like Mr. Byramjee Jejeebhoy than to have none at all. It now depends on the honorable gentleman to show that he deserves the honour which has been bestowed on him.

The same is informed by an officer belonging to the Finance Committee of the Justices of the Peace that the price of gas in 1865 was five rupees per thousand cubic feet, while the price of the same is seven rupees at present for the same

quantity, and that therefore the expense of lighting the town has increased so much that the proceeds of the gas-light tax at the present rate are not sufficient to defray it fully, consequently the Municipal authorities are unable to increase the number of lights in the town. The explanation satisfies the *Rast Goftar*, to obtain which was the only object he had in view in writing on the subject.

XI. The *Sunday Review* of the 19th July contains a long leader in which a most severe attack is made on His Highness the Gaikwar. The reviewer gives a long catalogue of the acts of great folly and unmitigated oppression alleged to have been committed by that prince. Col. Barr is also blamed for not having remonstrated with the prince and checked the misrule. The writer is glad, however, to learn that the matter has at last attracted the attention of Sir John Lawrence, who has ordered the Bombay Government to inquire into it, and report the result of the inquiry.

XII. The *Sind Samáchár* of the 15th July (received on the 22nd) contains an article headed "the time for the employment of Natives to high and honorable posts has arrived." It opens with a high eulogy of the British Government for its impartial and pure justice, its great and praiseworthy endeavours to promote the welfare of its subjects, and its peculiarly great regard for their rights and liberties. It subsequently alludes to the exertions of benevolent gentlemen in England for the sake of the Natives, and concludes with an earnest advice to the wealthy inhabitants of this country to send their children to England, and to spend their money in giving them a sound and liberal education in order to qualify them for high and honorable posts under Government.

XIII. The *Samsher Bahádur* of the 15th July (received on the 19th) has an article headed "An outcry against corruption complaints against two Munsifs." The writer approves of the present law making the giving of a bribe penal. He, however, makes a distinction between one who finds himself compelled to give a bribe to a corrupt officer, in order to gain his just cause or to save himself from an unjust liability or accusation, and one who bribes an officer to gain an unjust cause; and remarks that, according to the true spirit of the law the former ought to be treated with leniency, and the latter severely punished. A certain man has accused on solemn affirmation the Munsif of Virgaum of corruption, before the Judge of Ahmedabad. Similar complaints were lately made against the Munsif of Umreth, and the inquiry into them has just ended. The writer very much doubts the truth of these complaints. The *Samsher Bahádur* attributes the complaints against the Munsif of Umreth to the intriguing and rascally character of the people of that town. They are notorious, says he, for forgery and perjury. There is no wonder if they tempt an honest officer by the offer of bribes in order to bring him into a scrape. Actual bribes they will seldom give. This character of them is so well known that even a corrupt officer is never willing to be transferred to that place. He who will receive bribes from

these people will not be able to retain his place for one day. He who can get bribes from them without exposing himself must be considered an extraordinarily clever man. The vice of corruption cannot be checked by encouraging complaints by such people. Those who actually give bribes to gain their wishes never come forward to accuse those by whom they have been benefited. Those who make these complaints are generally actuated by selfish motives. The true way of putting down corruption is to exercise a vigilant and ready supervision over subordinate officers, to prevent them thoroughly from engaging in any trade under any pretence whatever, and to pay them adequately.

XIV. The *Chandrodaya* of the 13th July (received on the 20th) is very sorry to hear of the prevalence of the vice of corruption in the Educational Department, a department which the writer considers is the true source of the right influence and of all true improvement of the country. Can it be true, asks he, that such a foul vice can be imputed to the department in this Northern Division, which is under the supervision of such an able and vigilant officer as Mr. Curtis? The *Chandrodaya* does not think that the accusation is true. But if the *Tikákár*, in whose columns the charge has been made, believes it to be true, it is its first duty to adduce proofs in support of it.

The same again complains of the mismanagement of the water establishment of the Ahmedabad Municipality. People do not get sufficient water, and the watering-places present very disgusting scenes of women trying to obtain water. The pay of the servants of the water establishment has been increased, and still they do not seem to attend to their duties properly. The Engineer is called upon to give his serious attention to this matter.

XV. The *Ahmedábád Samáchár* of the 17th (received on the 21st July) also joins the cry that the crime of corruption is on the increase, and also the discussion of the question whether the giving of a bribe should be penal or not. The *Ahmedábád Samáchár* advocates the negative side of the question. As long as the law punishes the giver of a bribe the evil practice cannot reasonably be expected to abate. The paper quotes a short poem recently composed by Mr. Dalpatrám, the celebrated living poet of Guzerat, and published in one of the issues of a Vernacular periodical called "*Buddhi Prakásh.*" In this poem the vice of corruption is very severely condemned.

KRISHNA SHA'STRI CHIPLONKAR,
Reporter on the Native Press.

Poona, Office of the Director of Public Instruction,
3rd August 1868.

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REPORT

ON

NATIVE PAPERS

For the week ending 1st August 1868.

LIST OF NEWSPAPERS.

	A.—Anglo-Marathi.		
I.	The Indu Prakásh	Bombay	Weekly.
II.	„ Native Opinion	Do.	Do.
III.	„ Dnyán Prakásh	Poona	Do.
IV.	„ Hindu Reformer	Bombay	Fortnightly.
V.	„ Mitrodaya	Do.	Weekly.
VI.	„ Suryodaya	Tanna	Do.
VII.	„ Prabhákar	Bombay	Daily.
	B.—Mara'thi.		
I.	The Arunodaya	Tanna	Weekly.
II.	„ Jagan Mitra	Rutnagherry	Do.
III.	„ Belgaum Samáchár	Belgaum	Do.
IV.	„ Vritta Waibhawa	Ahmednuggur	Do.
V.	„ Purna Chandrodaya	Indore	Do
VI.	„ Vartmán Dípiká	Bombay	Do.
VII.	„ Dnyán Bodhaka	Do.	Bi-weekly.
VIII.	„ Hindu Punch	Do.	Weekly.
IX.	„ Dnyán Chakshu	Poona	Do.
X.	„ Vritta Prakásh	Do.	Do.
XI.	„ Nyaya Sindhu	Ahmednuggur	Do.
XII.	„ Shubha Súchaka	Sattara	Do.
XIII.	„ Vartmán Sangrahá	Kolapore	Do.
XIV.	„ Parashu	Jumkundi	Do.
XV.	„ Kalpataru	Sholapoor	Do.
XVI.	„ Khándesh Waibhawa	Dhoolia	Do.

	C.—Anglo-Guzará'ti.		
I.	The Guzarát Mitra	Surat	Weekly.
II.	„ Guzarát Times	Do.	Do.
	D.—Guzará'ti.		
I.	The Bombay Samáchár	Bombay	Daily.
II.	„ Jam-e-Jámsed	Do.	Do.
III.	„ Samáchár Darpan	Do.	Do.
IV.	„ Wepar Mitra	Do.	Do.
V.	„ Akhbar Sowdagar	Do.	Do.
VI.	„ Bombay Chábuk	Do.	Bi-weekly.
VII.	„ Rastgoftar and Satya Prakásh	Do.	Weekly.
VIII.	„ Parsi Punch	Do.	Do.
IX.	„ Wepar Patra	Do.	On the China Mail days.
X.	„ Dandyo	Do.	Fortnightly.
XI.	„ Sunday Review	Do.	Weekly.
XII.	„ Sindha Samáchár	Kurrachee	Do.
XIII.	„ Samsher Báhádur	Ahmedabad	Do.
XIV.	„ Chandrodaya	Do.	Do.
XV.	„ Ahmedabad Samáchár	Do.	Do.
XVI.	„ Prajábhiláshá	Do.	Do.
XVII.	„ Khera Vartmán	Kaira	Do.
XVIII.	„ Kattewár Samáchár	Rajcote	Do.
XIX.	„ Tíkákár	Ahmedabad	Do.
	E.—Persian.		
I.	The Muferihul Kulub	Kurrachee	Do.
	F.—Hindustani.		
I.	The Kushfull Akhabar	Bombay	Do.
II.	„ Kurk-e-Khatif	Do.	Do.
III.	„ Lutifull Akhabar	Do.	Do.

A

I. The *Indu Prakásh* of the 27th July. A correspondent of this paper writing from Nasick under date 22nd July, accuses a Mamledar of a Talook (the name is not given) of criminal partiality and oppression, through corruption, and through the influence of a mistress.

II. The *Native Opinion* of the 26th July says, that one Crawford was convicted of adultery and sentenced by the High Court of the North Western Provinces to one year's imprisonment. This white convict, after having been seven months in the jail has been pardoned by the Lieutenant Governor, and released simply on the application of his wife, who represented that on account of her husband being in the jail she was put to great sorrow and inconvenience. Had such a petition been made by a Hindu female, would her prayer ever have been met with the same consideration? A white man even in jail can exert so much influence. (The *Indu Prákash* of this week makes similar remarks on the subject.)

III. The *Dnyan Prakash* of the 27th July accuses Executive Engineers of totally ignoring the rules laid down in the Public Works Code regarding the giving of contracts for works. In order to secure the widest possible publicity, notices inviting tenders should be given in the Vernacular and not only in English, because the majority of contractors are ignorant of the latter language. According to the present system all contractors do not get timely information regarding works to be given. Only those that are on friendly terms with the subordinates of Executive Engineers get the requisite information, and therefore are enabled to present themselves before those officers and get the contracts on very advantageous terms, from want of competition, and from private hints with regard to the amount proposed to be expended upon the work, &c. The works are then executed by these contractors, and supervised by Overseers who originally helped them to get them. It is patent to all what sort of works they prove to be; it must be considered great luck if they stand for a time.

Moreover these Engineers often give contracts to whomsoever they please for works sometimes to the extent of seven or eight lakhs. The lucky contractors sublet in parts the same to different contractors and reserve to themselves a profit at a certain rate per cent. Thus a single man sometimes gets several thousands of Rupees, without the least trouble, from the treasury of Government, as if it were his debtor.

V. The *Mitrodaya* of the 26th July contains an article on the constitution of the Municipal Institutions of this country. It says that the present Municipal Committees are founded neither on the plan of the village punchayets, which existed in this country before the introduction of the British rule, nor on that of the Municipal Corporations of England. The village punchayets consisted of persons chosen by the villagers themselves, and they had the management of the village expenses, charities, &c., and represented the interests of the village

communities to Government. These punchayets raised the necessary funds by subscriptions, and the people willingly paid the money, as the same was spent for purposes which they desired. The Municipal Members in England are elected by the people without any intervention of Government. But a different *regime* has been introduced into the formation of the present Municipal bodies. Government appoints members on the recommendation of their officers and as ex-officio members puts in one or more of its own servants. The non-official members either through ignorance or gratitude for their appointment blindly follow the Government officers, whose will thus becomes the law in the management of the Municipal concerns. The Government officers, not being permanent residents, feel very little real interest in local improvements, and those which are made are more the results of their freaks than of any very careful attention to the interests of the community. Hence, continues the writer, people get dissatisfied with these institutions and complain of their mismanagement and oppression. As illustrations of this state of things the writer refers to the memorial of the people of Poona craving the right of electing their Municipal members, and the petition of the inhabitants of Sattara representing the grievances which they have been suffering from the mismanagement of their Municipality, &c. He in conclusion states that as Municipal institutions have been introduced into this country with the object of teaching the people the art of self-government, they should be left to the management of the people themselves. There is no reason to fear their spending Municipal funds in superstitious charities and festivities, and neglecting useful works. Education has sufficiently taught them to discern between useful and useless works. The inhabitants of Poona and some other places are quite able to conduct their Municipal institutions. The writer hopes that Government will bestow careful attention on the petition made by the people of Poona, and when granting to them the right of electing Municipal Commissioners, will think of conferring the same or a similar boon on the people of Bombay, Tanna, and other cities which may be found to deserve the same. (The *Hindu Reformer* of this week has a leader on the same subject containing similar statements and recommendations.)

VI. The *Suryodaya* of the 27th July very severely censures Government for offering pecuniary rewards and leave of absence with pay to its European servants to induce them to acquire a high proficiency in the classical and vernacular languages of this country. It sees in this attempt of Government a glaring partiality to Europeans and a careless apathy to the interest of its native subjects. The Governor General, says the Tanna paper, is incessantly torturing his brains to devise means of enriching his countrymen, from the public treasury at his disposal. It is no doubt very desirable, says the writer, that the European servants of Government should be thoroughly acquainted with the languages of the country, but that acquaintance they should acquire at their own expense and trouble, and not at that of the State. If Government

seriously wishes them to possess a good and solid knowledge of the languages of the country, let it raise the standard of their present examinations, and take measures to render those examinations more severe than they are at present. All that the country wants in the European civil servants is a good practical knowledge of the vernaculars, and a conscientious and thoughtful attention to their duties. It does not care a fig for their proficiency in the old and learned philosophic disquisitions of Rámdás, or the mythological poems of Moro Pant. Nor can Government be much interested in these latter acquirements. Englishmen are in the habit of blaming natives for depending too much upon Government for every thing they want for themselves. But it appears from the above, says the *Suryodaya*, that our censors are not very far themselves from the weakness they complain of in us. Possibly the civilians have never prayed Government to give this encouragement which is officiously forced on them. But if that be the case, why does Government spend so much money upon a doubtful work? With half the money natives can be induced to make those acquisitions in a much solider manner. But the unfortunate fellows will never get that encouragement which is spontaneously bestowed on the favourite class. It is ruled that before a candidate goes in for honours, he must hold a certificate of proficiency in some vernacular language, but the condition is worthless, says the *Suryodaya*, because that certificate is to be obtained by him from a European. It is patent to all that the examination of Europeans in the native languages is a simple farce. Let Government rule that the certificate in question should be obtained from some conscientious and educated native gentleman, and then it will see some curious results. In conclusion the paper calls upon Government not to squander public money, on such objects as the above, while showing stinginess in more important matters; as for instance, in abolition of the grain compensation to poor karcoons receiving a wretched pittance of ten and twelve rupees a month, which in these days of dearth is really unworthy of a Government calling itself just and enlightened, and a patriotic native cannot view the glaring partiality without being grieved.

B

I. The *Arunodaya* of the 26th July contains a communicated article in which, after instituting a comparison between the present and previous governments of this country, and giving the palm of great and unquestionable superiority to the former, the writer observes that what was in old times done by secret spies or by the kings themselves moving about *incognito*, is now-a-days done by Newspapers. They are graciously permitted by Government to criticise its own acts, and to bring to light the short-comings of its servants. It has also appointed a separate officer to report their contents to it, that no important matter contained in them may escape its notice. The appointment of the Reporter was hailed with joy by the public believing that Government was really anxious to know its grievances and to redress them. But these hopes have

proved fallacious. It is now three months since this officer was appointed, and he has submitted some reports, but Government seems to have paid no attention to them, though they contained matters which ought to have been very promptly noticed. For instance, such statements in public journals that a certain Magistrate is quite unfit for the situation he holds, because he acts contrary to the intentions of Government; or that an injustice has been committed by a certain judicial functionary; are really very grave, and should not be treated with indifference, but ought to be inquired into most promptly. The writer in conclusion prays Government to give a proper and speedy attention to the Reports on the Vernacular Press. The business may be assigned to one of the Councillors, whose duty it should be to inquire into the truth of the complaints made in Newspapers, and if they be true to take a proper notice of the parties against whom they are made, but if the complaints be false or maliciously preferred, the writer who makes or publishes them should be properly punished.

The same, in noticing the good that has accrued from the new scale of salaries of Teachers in the District Schools coming into force, refers to the injustice committed by the Acting Director of Public Instruction, Major Waddington in putting a new man into the place of the 1st Assistant Teacher in the Tanna English School. He says that all the Teachers in that school have of late been working with zeal, and have improved it with the hope of getting promotion. Notwithstanding this the former incumbent, though a matriculated student, has been reduced to a lower place, and a new man of the same University standing has been appointed in his place. The writer accuses the acting Director of partiality and favouritism in this matter. The writer is also dissatisfied with the administration of Sir A. Grant, who, in his opinion, has done much injury to the Department.

II. The *Jagan Mitra* of the 27th July remarks, that in order to raise money by stamps, the Legislature has been sending forth acts after acts calculated to crush poor and helpless subjects. People naturally look to their sovereign for protection and help, but when the sovereign himself tyrannizes over his people, where can they flee? Where can they seek refuge? It is not only the Government which is the source of their miseries, but it is also its officers with whom rests the enforcement of Laws. It is now the general characteristic of these officers to construe Acts favourably to Government and unfavourably to the Ryot. The object they have in view in doing so, is to accelerate the sale of stamp paper. This is not to be wondered at. It is natural for a man to seek the interests of those whose bread he eats. But these officers must bear in mind that they are not the servants of Government, but of the people, whom it merely represents. The writer concludes his remarks by reproducing the petition presented by one Naro Pándurang to the Senior Assistant Judge at Ratnágiri, in which the petitioner brings to notice the illegal practices prevailing in that Zillah with regard to the levy of Stamp duties.

III. The *Belgaum Samáchár* of the 27th July. Act VIII. of 1867 invests considerable powers in the village Police. If the provisions of the Act were properly enforced the village police would be much improved. But considering the competency of the present Police Patels, very few of them are capable of carrying out the provisions of the Law properly. Some of these hereditary officers, though knowing how to read and write, do not possess much intelligence. Some do not allow the knowledge of a crime committe d in their villages to reach the District Police officers in order to be able to show that no crime is committed within their jurisdiction. But in some places the Patels are themselves illiterate, and are therefore obliged to put themselves under the guidance of others, and hence it may very easily be imagined what sort of Police management prevails there.

For this state of matters the Police Patels are not much to blame. In order that there may not be complaints made against them, they are required to propitiate several persons. To be able to do this, they are obliged to plunder the poor, because otherwise the office of a Patel, which has very wretched emoluments attached to it, would prove a very losing concern. The incomes of Police Patels vary from 30 to 50 Rs. per annum. With such pittances, responsible duties are imposed upon them. Besides, from a great Sáheb down to the lowest of the peons, every one compels them to execute his commands. Moreover, they have no help of subordinates, not being allowed peons or other servants. In most villages they do not get timely help from the village Máhárs, whose remuneration is generally equally wretched, and they cannot always be expected to be ready at hand to obey the orders of the Patels. When the services of the Máhár are emergently required the Police Patel is compelled to send some one of his own family, or to go personally to call the Máhár. Such miserably wretched service none would accept unless for some extra profit.

But it may be urged that the revenues of Government do not admit of increased expenditure for the improvement of the village Police, and therefore Government is helpless in this case. They are obliged to be content with what sort of men they can get for the petty remuneration they can afford. The writer admits the difficulty, but observes that as the persons and properties of the people are entrusted into the hands of the Police, and as Government wishes to improve it, it is incumbent on them to adopt any means it can devise to secure its better working. Where there is no remuneration assigned to the Office of a Police Patel (as is generally the case in the Ratnagiri Zilláh), or where it is less than necessary, it should be so granted or increased as to secure the services of a competent person. Those who know how to read and write and possess general intelligence so as to be able to discharge their duties according to Law, should after examination be appointed to the Office of Police Patel, and the assistance of a sufficient number of men should be given them. If this suggestion be acted upon, and if superior Police authorities exercise proper supervision over them, the condition of the village Police will be much improved.

The same, after approving the Resolution of the Dhárwár Municipality to construct a separate market for that city, the erection of which has just been commenced, observes that on account of the inconvenience of the site selected for the market, the object the Municipality has in view will be baffled, and the labour of the Municipality and the money of the people will be wasted. He hopes that that body has consulted the merchants of that city on this subject, and has taken a far-sighted view of the matter. It is suggested that the Committee should suspend the work until it gets a convenient spot, and should take some other important and necessary works in hand.

IV. The *Vritta Waibhawa* of the 26th July says, "The qualities necessary in the Police are intelligence, activity, courage, industry, readiness of resource, and especially the knowledge of the people within its limits. Men, whom the authorities in the Police Department appoint to responsible posts, generally possess the above qualities with the exception of the last. It appears that this essential qualification in a Police officer is generally lost sight of at the time of the appointment or of the transference of any man in the Police Department. The want of this qualification entails on a Police officer immense trouble in tracing crimes, and even with all this trouble his success is very doubtful. This qualification can only be the result of experience, to gain which a Police officer must remain in the same District for a considerable length of time. Although there are means to get the necessary information regarding notoriously bad characters residing within their limits, yet the information gained thereby is not sufficient for the purpose.

It may perhaps be urged that Police peons might give this necessary information to the superiors, in case they are themselves ignorant. But it is not only not safe, but positively dangerous, to rely on the information supplied by these low subordinates. They are generally uneducated and can easily be induced to do anything by a little bribe, and the duties of a Police officer are so delicate, that if they are not exercised with due discretion, they are likely to result in serious consequences. If a Police officer were prejudiced against a person of respectable character on the score of the information given by his subordinate peons regarding him, his well-earned reputation might at any time be soiled, and he would be subjected to public disgrace. This may fairly be attributed to the ignorance of the Police officers with regard to the different characters living within their limits.

C

I. The *Guzarat Mitra* of the 26th July is glad to find that its criticisms on the proceedings in Kattiawar have attracted the attention of Government, as all criticisms made by a public journal in an impartial spirit and with a full knowledge of facts are always sure to do. In the case of Mungalji Gowrishanker, the inquiry was conducted in a very irregular manner, and a strong report was submitted

against the accused by the Political Agent. But according to the recommendation made in his paper, says the *Mitra*, Government examined every paper in the case, and called for more information from the Political Agent. On its receipt, it kindly bestowed careful attention on the matter, and gave its decision in favour of the accused. In another matter, though Government declined to act according to the absurd recommendations made by the Political Agent in his report, it censured, through mistake, a first class Karbhari, but it cannot be much blamed for it; for it had no means of testing the truth of the report. Still if the Talookdars will represent the real facts of their case, they are sure to obtain justice. But how ridiculous it is for them to remain silent, and, with a full knowledge that they have been saved from the severe attacks of the Political Agent by the justice of Government, falsely to flatter the same officer, and to say to him, "Sir, we are greatly obliged to you for your kindness," &c. When they go to see the Political Agent they ought rather to praise Government for its justice and conscientiousness, and express their gratitude to it. "We are sorry," says the *Guzrat Mitra*, "that even Mungalji himself, like a false flatterer, sung the praises of the Political Agent when he paid him a visit. We wonder whether he praised his oppression and injustice. We have also heard that Government has issued instructions to the Political Agent that every one of his reports should be accompanied with all the papers connected with it." The writer attributes this to the criticisms made in public journals. The article concludes with a recommendation to the officers of the Agency, that they should bestow that labour on improving their own conduct which they waste in finding out the writer of every criticism against them which appears in Newspapers.

D

II. The *Jam-e-Jamsed* of the 31st July defends the appointment of the Honourable Mr. Behramjee Jejeebhoy as a member of the Legislative Council from the unfavourable criticisms of some Vernacular journals. Some educated Natives, says the writer, were strenuously trying to get one of themselves appointed in the Legislative Council, and as they have not succeeded in their endeavours, they are unfairly finding fault with the nomination of that gentleman, and are calling into question his public spirit and generosity. But these critics must bear in mind that their interested writings, instead of doing any harm to Mr. Behramjee, will only serve to lower their class in the eyes of Government and the public, by betraying their envy and malice. Though Mr. Behramjee Jejeebhoy has not taken any very great part in public affairs, he has not been backward in helping useful public movements. The Educational and other departments have received from him a cheerful support. Again, though he has not made a display of generosity, he has obtained the blessing of many overcome by distress and difficulty in these trying times, by giving them good advice and succour. All this is known to his critics, but has been unjustly ignored by them. It is also asserted by the

opponents of Mr. Behramjee, that he does not know English enough to enable him to speak even a line in that language. But those who know that gentleman will, says the *Jam-e-Jamsed*, treat the assertion simply with contempt, and attribute it to the despair and malice of his critics. (Both the numbers of the *Bombay Chabuk* of the week under report, contain articles written on this subject in the same spirit.)

The same of the 1st August observes that the native public must have learned with dismay that at the last meeting of the Justices of the Peace, the recommendation of the Building Act Committee was approved, and that Mr. McClelland has been entrusted with the framing a draft of a Building Act for Bombay. The *Jam-e-Jamsed* does not see any necessity of a Building Act for Bombay. The supporters of the Act, says he, allege that several houses are built at present without any regard to the soundness and stability of the foundation or superstructure, and consequently several fatal accidents result. But this reprehensible state of things, replies the *Jam-e-Jamsed*, might be prevented by the Municipal authorities, without requiring any new Act. If they find a house in an unsound and dangerous state, they can call upon its owner to pull it down, or can pull it down themselves if he does not do so. Again, if it be believed that the present houses have not sufficient ventilation or light, and that these necessaries of good health must be secured in the future dwellings, a few clauses to that effect might be inserted into the present municipal act, instead of framing an intricate and elaborate building act which will prove rather an effective instrument to enable the municipal servants to plunder the people than to promote any great improvement, sanitary or any other. By far the largest majority of the inhabitants of Bombay do not understand English, and the servants of the municipality take advantage of their ignorance in exacting money from them unlawfully. In order to protect such people, the municipal rules and regulations, and especially the proposed building act, must be translated into the vernacular languages, but the wording of the act in question is so elaborate and difficult that to render it into the vernaculars intelligibly, as has been observed by Dosabhoy Framjee, is almost impossible. Thus, if this act comes into operation it will greatly discourage the people from building new houses, a result much to be deprecated in such a daily growing city as Bombay. In order to prove the popular aversion to undertake buildings under any restrictions whatever, he adduces the fact of the unwillingness of the people to buy land for building purposes on the Esplanade, the buildings erected on which are required to conform to certain conditions in their external construction only. Thus the introduction of a building act is sure, in the opinion of the writer, to check the building of houses, and thus to cause vast inconvenience and misery to the people by rendering the house accommodation in the town more and more costly.

VI. The *Bombay Chabuk* of the 1st August advocates the desirability and propriety of having the terminus of the B. B. Railway at Colaba, as was originally

designed. It has learned from the *Times of India* that the Government of Sir S. Fitzgerald wishes to change the old plan, and to have the termini of both the Railways on the eastern coast of the Island, and the locality near the Elphinstone and Modi Bunders has been selected by His Excellency the Governor, after a good deal of personal inspection; but the *Chabuk* believes that the scheme given out by the writer in the *Times of India* cannot be definitively determined upon, because the old plan cannot be altogether set aside without the sanction of the Government of India. The grounds on which the *Chabuk* bases his preferment of Colaba as the fittest place for the terminus in question, is that that question was formerly settled by Government definitively, and that on the strength of that determination large sums of money have been laid out by several merchants, in buying lands and properties, and constructing expensive buildings for industrial purposes. These merchants would suffer very much if Government were to change the plan originally determined upon. Another argument which the writer in the *Chabuk* brings forward in support of his proposition, is, that the Native community very much wishes, from sanitary and religious considerations, that the western coast of the Island should be left vacant and unencumbered by buildings. Here he alludes to the petition made sometime ago by the Native public to Government on the subject, and earnestly solicits it to give its gracious attention to it. He firmly hopes that the Report given out by the writer in the *Times of India* is not true, and that Government will adhere to the original plan, and sanction the building of the terminus in question at Colaba, to the satisfaction of the Native community.

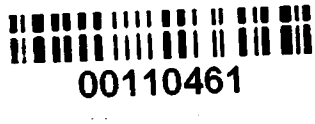
XI. The *Sunday Review* of the 26th July asserts that men and officers in the Police, except some of the superior ones among the latter, are not competent to perform the duties required of them. As for the Police peons, any ignorant rustic from Bankote or Rutnagiri can get himself enlisted into the Police force simply by making a petition The employing officers never care to ascertain whether the candidate possesses any qualifications or even aptitude for the duties which he is to perform. When the fellow gets a Police badge, a suit of clothes, and a baton, he considers himself an important personage, and an officer, and begins to frighten the poor and the ignorant with his authority. The remarks which the *Reviewer* makes in this article regarding the Police Superintendents, their Assistants, and Police Inspectors, are substantially the same with those made by the *Mitrodaya* in a previous issue. After giving the substance of the Rules recently published by Government for the examination of the police officers in certain subjects of law, the *Reviewer* observes that a speedy enforcement of those rules will go a great way to improve the condition of the police. He calls upon police officers to be more careful in recruiting the police force than is the case at present.

The same joins the general cry which is at present raised in the vernacular papers that the evil practice of corruption has been on the increase. The writer

attributes the criminal practice to the lowness of salaries compared to the responsibility of the work. That a great many Government servants with very limited apparent incomes contrive to amass large fortunes within a comparatively short time furnishes a strong proof of the general prevalence of corruption. The writer then alludes to the two cases of alleged bribery against the Munsiffs of Umreth and of Virgaum, and one against the Fouzdar of Pardi, who was bribed to help a Parsi liquor-seller in concealing a murder committed by him, and who was dismissed by the Police Superintendent. The writer cannot say whether these parties are really guilty or innocent, but the complaints against the Government servants in the Mofussil are very general, and it behoves Government to adopt some most effectual and stringent means to eradicate this growing evil. But the very first thing to be done in this matter is to increase the scale of the salaries of its servants, and to appoint men adequate for the responsible work required of them.

XII. The *Chandrodaya* of the 20th, but received on the 28th, July, earnestly defends Mr. Hope from the continuous attacks of the *Guzarat Mitra*, in a very long editorial headed "Mr. Hope and the *Guzarat Mitra*." The *Chandrodaya* thinks that his contemporary of Surat has been misled by the interested misrepresentations of the discontented parties, and has been prompted by this mistake to make persevering attacks during the last six or seven months on a hard-working and active officer, who is always anxious to act fairly both towards Government and the governed. When Mr. Hope became Collector of Surat, the *Guzarat Mitra* was for some months invariably praising him in its columns. But since Mr. Hope began to make a little inquiry regarding some Parsi officers, the Surat paper changed its tone, and after a short time commenced attacking the Surat Collector. Here are a few instances of its unfair and erroneous criticisms.

The *Guzarat Mitra* took the side of the liquor-sellers, and tried to show both to Government and to the public that Mr. Hope was in the wrong in that question. But the doings of Mr. Hope received the approbation of the superior authorities and the *Guzarat Mitra* was forced to admit his error. In the same way it was obliged to confess its mistake in having given it out that Mr. Rogers was displeased with Mr. Hope. It was not however disheartened by these defeats; but again raised its voice against the proposed building of a market by the Surat Municipality, on the ground that the market would be too near the fire-temple of the Parsis, and thus would interfere with their religion. Mr. Hope however most incontestably proved that the objection was absurd and groundless, telling the Parsis at the same time that he was always averse to offend the feelings of the people, and therefore he would sanction the removal of the market to some other locality. Another circumstance which irritated the *Guzarat Mitra* against Mr. Hope was the equal and fair representation of all classes which that officer introduced into the Surat Municipality. This arrangement wounds the pride of the Parsis. They said that they were the most enlightened, educated,



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